CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 31.

CATHOLIC DISCLAIMER.

In respect to the allegiance which the Catholics owe to the Supreme Head of the Church, they avow it to be wholly of a religious or spiritual nature, and disclaim any and every obligation of a civil or political nature. They take the oath of allegiance to the civil government of this country, and profess that the laws are obligatory on them, equally as if they owed no spiritual allegiance to the Pope. On the 3d of December, 1834, Bishop Fenwick stated to the Supreme Court, at the trial of Buzzell, that 'the Catholic religion taught that an oath, administered in any way by a magistrate, in a court of justice, was binding to the fullest extent.'

The professions of the Catholics are sufficiently explicit as to present intentions and as to the construction which they put upon, or the obligations which they understand to be required by their spiritual allegiance to Rome. But there is an interpretation which is likely to be given to this allegiance to a foreign power, of a very different character; an interpretation, which, considering the nature of a religious establishment embraced by, and operating on, a numerous body of people, and considering also the peculiarity of the Catholic organization, and the claims of the Catholics priests and of the Holy See,—is most assuredly likely to overleap the bounds of mere spiritual allegiance, and infringe on the province of civil or temporal affairs; and this interpretation is particularly liable to arise, especially from the express language of the Jesuit's Oath, notwithstanding all the professions to the contray, and notwithstanding all the profession to caution on the part of the Catholics themselves to prevent the operation of such an interpretation.

We are aware, that, in 1789, Mr Pitt, then prime minister of England, in reference to the Relief Bill, which has been a standing question in Parliament, and a topic of deep interest in the United Kingdom, from that time to the present, addressed certain questions to six of the principal Catholic Universities, belonging to the Church of Rome, viz. *Louvain*, *Douay*, *Alcala*, *Valladolid*, *Salamanca*, and *Paris*, for the purpose of ascertaining their views of the nature of the spiritual allegiance to the Pope, as affecting the civil allegiance of Catholics to the Protestant governments under which they might live. In the answers, he received the explicit declaration of all these bodies, that the allegiance of Catholics to the Pope, did not interfere with any obligation public or private, to Protestants. But neither in these questions, nor in the answers, do we perceive that it was definitely stated what constitutes the nature of an obligation, on the part of a Catholic, to a Protestant, under the circumstances in question, or that it is questioned or denied that such as we have supposed, is the *tendency* or is likely to be the interpretation of this spiritual allegiance, or that it was agreed to or allowed by those Catholic bodies, that a Catholic can enter into an obligation to a Protestant who is a *heretic* and an infidel.

In this country, Dr England, Bishop of Charleston, has published a disclaimer of every obligation, arising from Papal allegiance, to be influenced in any civil or political matter. In a discourse which he delivered in the Representatives Hall in Washington, January 8, 1826, he says, 'I would not allow to the Pope or to any Bishop of our church, outside this Union, the smallest interference with the humblest vote at our most insignificant ballot box. He has no right to such interference. You must from the view which I have taken, see the plain distinction between spiritual authority, and a right to interfere in the regulation of human government or civil concerns.' He continues, 'if that tribunal which is established by the Creator to testify to me what He has revealed, and to make necessary regulations of discipline for the government of the church, shall presume to go beyond that boundary which circumscribes its power, its acts are invalid; my rights are not to be destroyed by its usurpation, and there is no principle of my creed which prevents my using my natural right of proper resistance to any tyranical usurpation.' He adds, 'we do not believe that God gave to the church any power to interfere with our civil rights, or our civil concerns.'

Dr England's disclaimer is sufficiently explicit, so far as present designs and purposes are concerned; we do not believe that he or any Catholic prelate in the United States has entered into any plot or conspiracy, properly so called, against the government of this country; and more evidence is required than we have yet seen to convince us that any thing of this kind has been seriously contemplated by the Catholics in Vienna, Paris or Rome. Dr England would undoubtedly be shocked to receive an order from the Pope directly and immediately to interfere with the political concerns of this nation, and would probably resist it as a foolish and unauthorized assumption of power, and incapable of being sustained. But Dr England has not spoken of the tendency and legitimate effects of this spiritual allegiance to a *foreign temporal sovereignty*, on the mass of the people, who, by constantly looking to that foreign power for years, with a veneration and obedience, which belong to no other hierarchy on earth, are likely at length to be entirely blind to the distinction which an enlightened individual would make, and who would thus be under the influence of long cherished religious associations even in opposition to what our government expects and demands of them, and which they have taken an oath to fulfill. Here is the danger, from which no disclaimer, no explanation, on the part of the Catholics, has, to our apprehension, freed the Catholic allegiance, and which we believe is so intimately connected with it, that the two can never be separated. Dr E's remarks do not touch the question at issue; they reach only those objections which very few individuals acquainted with the subject, we presume, have ever believed to exist. He attempted to remove objections which popular excitement alone had raised, while the real objections to the system, were not removed by him, and still remain in full force.

Dr England further says, in the same discourse, 'our ecclesiastical authority existed before our constitution, [the American, for he is speaking as an American citizen] and is *not affected* by it; there is not in the world a constitution, which it does not *precede*, with which it could not co-exist.' If this 'ecclesiastical authority' is prior to, and 'is not affected' by, the allegiance to our country, certainly there is not a single obligation to the Papal supremacy existing before, which is annulled or modified by this new allegiance to the American Constitution, when Catholics become American citizens; they are still as much under the jurisdiction of the Pope, as they would be in being subjects of the Papal government in Italy, according to the declaration of Dr England. Such being the case, the Catholics are still bound to obey the Pope in whatever he orders, equally as much as if the American government had never existed, or if, instead of the republican government, we had in this country a despotic government altogether in allegiance and subjection to the Pope, as was the case in England and France, before those countries disowned the papal authority; in other words, according to the declaration of Dr England, the Catholics in the United States are as much under the civil or political jurisdiction of the Pope, as the people of the Papal states at this moment are in Italy.

Dr England alludes to the antiquity of the Papal establishment being superior to that of the American and of all other existing governments, seemingly as if this were an argument in favor of its authority; we regard old establishments as deserving of respect for the good they do, as long as the people are disposed to continue them, and whenever they are disposed in a regular way to discontinue them, we deem it lawful to do so.

But as to the allegiance to the Pope, which, as we have remarked, in its very nature, involves civil matters, and renders the Catholic subject to a *foreign* power, in his purse as well as in his faith, Dr England has not, to our apprehension, rescued the allegiance from the objection in question. So far as his remarks and explanations go, they do not touch the question at issue: nor do we see but that the Catholics, in the United Sates are bound in temporal matters to the Pope, as well as in spiritual matters. The term *spiritual* allegiance looks fair in words and on paper. Yet it is a fact which cannot be denied that the Catholics do feel bound by their obligations to this foreign hierarchy, to pay money, and do pay money, to the priests, at the command of the priests; and that in general they are submissive to the priests in their actions in civil relations. What is this but a temporal or political allegiance to a foreign power? We cannot perceive in it any thing but a civil or political allegiance to a foreign government, absolutely incompatible with that undivided allegiance which is required of every American citizen, and without which no person can become a true American citizen.

How is the spiritual allegiance to the Pope, viewed by the Catholics themselves? A few days after the Ursuline convent in Charlestown was burnt, and when there was some ground of apprehension lest the Catholics should be excited to commit acts of violence on the property of the Protestants, a Catholic told me that if the Bishop said 'go forward, we shall go forward; if he says, keep back, we shall keep back.' This is what we should expect from their allegiance, called by the smooth word *spiritual*, to the Pope; we here see how they understand it, and are prepared to act in respect to it. A friend of mine lately in conversation with an intelligent catholic, asked him whether in case of a collision of the United States with the Pope, he felt it his duty to join the Americans and fight against the Pope, or to take sides with the Pope? He replied after some hesitation, as if this view of the subject now for the first time presented itself to his mind, that he should *feel it his duty to join the Pope*. This is the interpretation which the catholics themselves make of their allegiance to a foreign power, and it is what we should expect from its very nature. In the collision we have supposed, there would be found the trial of the allegiance, and there would be shown the extent of its obligations.

We have said that the Catholics disclaim any political allegiance to the Pope; but we regard the *spiritual* allegiance which they acknowledge, and by which they are influenced as necessarily involving a civil or political allegiance in every Catholic in the United States; and, so far as it has effect, it is anti-republican and hostile in its tendency and operation to civil liberty and to the independence of these states.

Such we regard as the tendency of the spiritual allegiance to a foreign Hierarchy, and such its natural effect on the mind and habits of those who embrace it; but the full effects may be counteracted and we doubt not, they will be counteracted by various causes in this country. The actual effects of a moral kind, such as are expected to result from causes theoretically considered, almost always fall short of what may have been anticipated.

Though we speak of the tendency of the Catholic system as unfavorable to our republican institutions, we wish it to be distinctly understood that we do not charge any Catholic, either layman or ecclesiastic, with any intention hostile to our common country; and we will observe that we have no reason for supposing that our Catholic brethren in the United States are consciously actuated with views less friendly to our common country, than are those which actuate their Protestant brethren. Our remarks relate to the system, not to the mass of people as individuals, who have embraced that system.

The tendency of a system, and its natural effects, are proper subjects of inquiry to all, and its friends have no reason to take offence at such inquiry if it be conducted in the spirit of candor, or at the conclusions which are drawn, if they are presented for the consideration and warning of the public. If the objections to which the system in question is liable, in respect to the interests of every American citizen, can be removed by any explanation of its friends, they would, by making such an explanation render an important service to their own cause, and rescue their own denomination from a not unreasonable censure under which they labor, and would do much towards quieting the apprehensions of the Protestants and well wishers of our country. We doubt whether this is possible, as long as this spiritual allegiance to the Pope of Rome, is acknowledged and obeyed.

[From the New York Observer.]

WHY SO LITTLE INTEREST FELT IN THE CAUSE OF PEACE.

It is surprising that the subject of Peace has been so generally disregarded. Do not all acknowledge its transcendant importance? Do they not deplore the countless evils of war? Has it not been the master-scourge for more than fifty centuries and done more mischief than slavery and intemperance, earthquakes and famine, and pestilence all put together? Strange that such a theme should have been so neglected! Is there no piety, no virtue, no philanthropy, no patriotism, no common sense, to heed the claims of peace? Can neither the turpitude of war, nor the number of its sufferers, nor the extent of its baleful influence on all the interests of mankind for two worlds, rouse public attention to this momentous, long neglected theme?

I wonder not so much at the apathy of worldly minds, their views, feelings and habits are the weathercocks of passion or prejudice; and since poetry, history and philosophy have so generally been the eulogists of war, and the successful warrior has been caressed by all classes, and amply rewarded with pay and pensions, fame and power, it is by no means strange that men of the world should still sleep over the evils of this custom, and turn a listless ear to the claims of Peace.

But how shall we account for the slumbers of Christians? With the gospel of peace in their hands, with the spirit of peace in their hearts, with God's promise of universal peace fresh in their memory, with the daily prayer on their lips, that all nations may cease to learn the art of war, and beat their swords into plough-shares, and their spears into pruning-hooks, how can they still sleep over this subject?

Custom has operated even on their minds like a moral torpedo. It has blinded or benumbed them to the atrocities of a practice prevalent in every age and clime. It has been the boast of princes, the ambition of statesmen, the business of all nations. It is a science, an art, a trade, a regular profession, a legalized and honorable means of gaining a livelihood. It is a nursery of heroes, an arena for master spirits, a theatre of glory. So poetry, and history, and philosophy all tell us; so the world has ever thought; and no wonder that Christians, educated under such influences, have been kept asleep over the guilt and woes of war.

Familiarity with this custom has rendered them still more insensible. War forms the web and woof of all history; it pervades and taints the literature of the world; it enters into the government, habits and character of every nation on earth. Could we expect Christians entirely to escape or resist an influence so universal and so mighty?

War has also come to be regarded as a necessary evil. Good men lament its existence, but often consider it as inevitable as earthquakes, famine and pestilence. There never was a grosser mistake; but its effect on Christians is as natural as it is deplorable.

Ignorance is still another cause of their apathy. They know little of war, and would recoil with horror from its actual miseries, and with deepest abhorrence from its manifold abominations. It is generally too far off. They know not by experience or observation what it really is. They see not its fleets and armies, nor visit its camps and stations, nor witness the hardship of its marches, or the carnage of its battle-fields, or the anguish of its hospitals, or the untold wretchedness it spreads among thousands and millions of bereaved widows and orphans. Let them see or feel war, and no Christian can help taking an interest in the subject of Peace.

Various causes have conspired to turn attention away from this subject. In peace the evils of this custom are not felt; and in war, party-spirit or national pride and animosity, will not allow it to be discussed with any hope of conviction or usefulness.

But how long will Christians continue to neglect a subject so blended with their religion, and so vital to the welfare of all mankind? Will they never wake? I trust, from the signs of the times, that the day is fast approaching when an interest will be felt sufficient to shake the mighty incubus of war from the bosom of crushed and bleeding humanity in every land blessed with the light of the gospel.

PACIFICUS.

[From the Christian Mirror.]

WHY FUNDS ARE NECESSARY IN THE CAUSE OF PEACE.

No reform can be accomplished without the use of appropriate means; and the means requisite to carry forward the enterprise of Peace demand money as truly, though not so largely, as the cause of Home or Foreign Missions.

The nature of the enterprise proves this. It aims to spread before every Christian community such a degree of light concerning the guilt and evils of war, as shall produce a thorough, permanent change of public opinion on this whole subject wherever Christianity prevails, and thus supersede the necessity of a resort to the sword for the settlement of difficulties between civilized nations. But this cannot be done without employing the pulpit and the press to an extent that will require large sums of money.

The American Peace Society whose plan of operations has been greatly extended within the past year, wishes as soon as possible to set and keep at work a system of means as efficacious as those employed with so much success in the cause of temperance. Such a system of agencies and publications cannot be sustained without increased contributions from the friends of peace. The Society needs this year *ten thousand dollars*, and could not, even with that amount, do any considerable part of what the present exigencies of the cause demand.

ROTATION IN THE PASTORAL OFFICE.

Formerly, and especially in New England, the settlement of a minister was an important event in the history of a town; and the preparatory steps were most deliberately taken. The vacant pulpit was first supplied by the members of the association, in turn, for the benefit of the deceased pastor's family, and then a young candidate, 'of good report,' was invited to preach, from two to four months, on probation. The object of this was, to give the church and congregation ample time, not only to judge of his 'pulpit talents, but to hear his week-day lectures in the school-house—to meet him in the sick chamber, and at funerals, and to see and become acquainted with their own families. They expected, that during this probation, he would preach on all the fundamental doctrines of the Bible, and tell them just what he believed, that they might know how they were to be fed, should he ever be placed 'over them in the Lord.' If they were satisfied, they made out a call, which was preceded by a day of solemn fasting and prayer. When the call was accepted, and the day of ordination fixed, it was anticipated with thrilling interest, not only in the town itself, but in all the vicinity; and it brought along with it a great convocation. Hundreds assembled, who had never witnessed the solemnities of an ordination in their lives; and the consecration was made with fasting, as well as prayer and the laying on of hands. In short, it was a great day. The church and people regarded the relation as sacred and permanent. Those who, like the pastor himself, were rising into life, expected to sit under his ministry all their days; and the aged thought of nothing else, but that their children's children, would rise up around him and 'call him blessed.' On his part there was the same expectation. He had come, as he hoped, to live and die, and be buried among them; and he made all his arrangements accordingly. If his salary was small, it was sure and permanent. If constrained by sickness to intermit his labors for a few weeks, or months, his desk was supplied without his care, or expense; and when he was worn out in the service, instead of being turned off, to beg the rest of his way down to the grave, his little salary still went on. As soon as it could be conveniently done, a colleague was brought in and settled, 'as a son with a father.' The aged heard his voice to the last with great delight, and the young rose up before his gray hairs. He went to his rest in peace, and 'devout men carried him to his burial.' Such was once the sacredness and the permanence of pastoral relations in this country. Nay, such are the recollections of the present generation.

But of all the changing things, in this changing world, what is now more fluctuating than the sacred ministry? What other class of men are so unsettled as ministers of the gospel? How hastily is the connection formed, and on what slight grounds is it dissolved. So far from preaching three or four months, on probation, as their fathers did, young men will now hardly consent to supply three or four Sabbaths. And instead of contemplating a permanent settlement, when they call a candidate, parishes now-a-days insist upon inserting a clause, by which he may be warned off, or may warn them that he is going off, at three or six months notice. Or if, as often happens, a congregation fix their eyes upon a settled minister whom they have never heard, the fashion is, to make out a call at a venture; or to save appearances, perhaps, the way is prepared by privately sending a committee to hear him, not only for themselves, but for all their brethren. Who now witnesses an ordination for the first time; and where will you find that awful solemnity which used to pervade the great congregation, when a new minister was settled, only once in half, or a quarter of a century? And how can ordaining councils, called as they are, almost every month, within the circuit of every twenty miles, feel the same responsibility as they formerly did? When the cold, every-day ceremony is over, what room is there for those mutual congratulations which used to be so delightful? Strangely out of place would they be, in the present state of things. The pastor who had just been settled, with so much unanimity, may be called or driven away in a year, or even six months, and then the same ground is to be gone over again, and with the same discouraging prospects. He knows how precarious his standing is. The slightest stroke may sever the tie that binds him to his people. He is a sort of minute man, liable to be sent away, as well without reason, as with reason. Under such circumstances, how can he hope to spend more than a few years in any one place? The prospect of becoming old, and dying in the midst of an affectionate congregation, and lying down in the grave among them, and rising with them at the last day, is growing fainter and fainter continually. Tho probabilities are altogether against his being connected with any people during the last years of his life, especially if he outlives his active usefulness. He is ordained and dismissed: then reinstalled and dismissed again, and then hired by the year, or month, till nobody will hear him any longer, and so he finishes his course. This is the new way. This is becoming more and more the religious fashion in New England, as well as elsewhere; and it is thought by some to be a great improvement. It puts both parties, they say, upon their good behavior, and allows them to do better if they can. The people are not doomed, as formerly, to sit from year to year under a dull and unprofitable ministry. When the incumbent ceases to be useful, they can send him away, and call a more popular man. And so on the other hand, if he becomes discontented, or sees a wider field of usefulness open some where else, he is not bound. He can leave when he pleases. Entering a new parish, he carries a stock of experience, as well as of sermons along with him, and this is a great advantage. He can do more, and do it better, than if he had remained at his old station, for he has more time for the thorough investigation of difficult subjects, and for pastoral duties, and will be more apt to make those efforts which are essential to eminence in his profession! Thus they reason. Now that there may be some advantages in pastoral rotation, I am not disposed to deny—for what innovation is there, in favor of which nothing can be said? It is possible, that under the old order of things, some few ministers may have been less active and laborious, than they would have been under the present system. Now and then one might have done more for Christ and the church, by leaving a narrow sphere, and entering a wider one. But in comparing any two systems, general results, and not particular cases, are to be looked at. Which is best upon the whole?

In our pastoral relations and habits, which are the safest, the old paths or the new? We have tried them both. We have had a permanent ministry, and now we have one which is 'as the waves of the sea, driven of the winds and tossed.' Has the cause of religion gained or lost by the change?—*Dr Humphrey in the Lit. and Theol. Review.*

DEDICATION OF A CHURCH.

Extracts from a Sermon at the Dedication of a Church in Meadville, Penn. Aug, 20th, 1836. By Henry Colman.

In what respects do we dedicate this house to Christ? We answer, as to a Teacher sent from God. It is doing injustice to our sentiments to say that we deny the divinity of Christ; and the grossest injury to our feelings to imply that we wish to degrade him from the high station which he occupies in the beneficent Providence of God. We believe that he was commissioned and sent by God into the world for the special work which he accomplished. We believe, therefore, in the divinity of his mission. We believe that the words which he spake were the dictates of divine inspiration, and therefore the words of God; and the works which he performed were effected by a divine power, and therefore the works of God. He says expressly, the words which I speak unto you I speak not of myself—as the Father gave me commandment even so I speak; the Father which dwelleth in me—he doeth the works. We believe therefore in the divinity of his doctrines and his miracles.—We believe in him as the Savior of men; and by the power of his doctrines, precepts, and example, and the strong and affecting motives and influences drawn from his labors, sufferings, and death, and above all from his revelations of a future and immortal life, and a certain and exact moral retribution, as delivering men from the power of sin, inciting them to holiness and virtue, and in their moral reformation, discipline, and improvement, laying in a sure foundation for their future dignity and happiness. If you insist upon it that we should believe more than this, we say only, put the faith which you demand of us into any form of words employed by Jesus in speaking of himself, or by his apostles in speaking of him, and we shall most cordially respond to it; but if instead of these you choose to substitute your own or the views of other men; or insist that we must receive your construction or interpretation of them, we shall be ready to do it when we can discover any better reason or any stronger obligation for our receiving your interpretations and constructions than for your receiving ours; or any reasons to believe that the words of Jesus in his own account of himself, are not the best which can be chosen.

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We dedicate this house to Charity, to that love which is the second great commandment of the law; and which is greater than faith or hope. If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, first be reconciled to thy brother and then come and offer thy gift. May no unkind feeling or passion ever desecrate this holy place. Peace be within these walls!—May the kind affections of the heart reign here in all their power and glory. It was said to the honor of the early disciples, 'Behold how these christians love one another,—would to God that the time might come when it might be said to the equal honor of all christians.

Bitterness, unkindness, malignity, resentment are hostile to the spirit of the gospel. Christianity, as well as I can understand it, was never designed to establish an exclusive or particular sect in the common sense of that term. It confers no particular name; certainly Jesus assigned none. It prescribes no form of belief and lays down no system or scheme of doctrine. It points out no particular form of religious worship. It requires only that men should be good. Every good man therefore is virtually a christian; and it cautions us against being deceived by reminding us that 'he that doeth righteousness is righteous.' Strange it is that mankind cannot be satisfied with our Savior's answer to the great inquiry, what men shall do to inherit eternal life, that they should keep the commandments.

THE MOHAMMEDANS.

Extracts from the missionary sermon preached by the Rev. H. Southgate, missionary to Persia.

'Is the way open for the introduction of the Gospel into Mohammedan countries?' I answer emphatically, yes. God in his providence, is removing the only barrier which remains.—Nothing has prevented that Christianity should not long since have been carried into the heart of those regions, but the bigotry of Mohammedans, and their deadly hatred toward the disciples of Christ. This spirit, although it sprang originally from their attachment to the religion of the Koran, whose requirements stand in bold contrast with the peaceful precepts of the Gospel, has been perpetuated mainly as a national prejudice. What was at first a religious animosity has become through the mere force of habit, a rooted aversion to every thing Christian. Until recently, it has been like a wall of adamant around the citadel of Mohammedism. It is now falling by the powerful action of causes, in whose operation the devout Christian will not fail to discern the overruling hand of God. And here, let it be remarked, that when this wall is demolished, the great, I might almost say, the only obstacle to the progress of the Gospel among the Mohammedans, will be removed. The religion itself, feeble and broken as it is, cannot long sustain a vigorous and determined assault. It is like a ruined fortress entrenched by a high mound and a deep moat. Throw a bridge over the moat, scale the mound, and the fortress is our own. If we can but gain a stand point within the entrenchments of Mohammedan prejudice, we have little to fear from a religion which exerts so feeble a control over the mind, is so corrupt by superstition, and so weakened by defection. This prejudice may be almost wholly removed without any change in the religion itself, for, as I have said, it is not so much a religious as a national prejudice. This is plainly manifest from the fact, that while the religion itself has declined, the prejudice has continued, till within a few years past, in undiminished force, and is now passing away by the influence of causes entirely unconnected with the acknowledged declension of the Moslem faith; causes, I say, whose very character shows that the prejudices which are falling before them are the groundless prejudices of custom, and are not sustained by any sincere attachment to Mahammedism itself.

It only remains to show what these causes are, and to exhibit the actual effects already produced by them in laying the evil spirit of Mohammedan exclusiveness and intelerance.

I notice first, the civil changes which are taking place in the Turkish empire, and under the immediate supervision of the Sultan.

The Sultans of Turkey have long been aware that one of the principal causes of its decline has been the isolated position in which it stood with respect to the rest of Europe. The law of the Koran forbids all communications with 'Infidels.' The Turkish people have from the first acted in obedience to this principle of their religion, and have shut themselves out from all intercourse with European nations. 'While the latter have distinguished themselves by their advances in civilization and literature, the more determined have the mass of the Turkish people become to resist their example and to despise their progress.' The consequence has been, that while their neighbors have been constantly rising in national prosperity and greatness, they have degenerated with equal rapidity. The present Sultan of Turkey, aware of the cause of this degeneracy, and convinced of the vast superiority of the other nations of Europe, has commenced in good earnest the work of reform. He has introduced among his soldiers the arms, the dress, and the military tactics of his neighbors. He has established for their instruction schools upon the Lancasterian system to the number of seven, and containing at present two thousand pupils. These pupils are instructed from European books, and are taught the elements of geography and astronomy from European globes and orreries.

In 1831 or 32, the Seraskier Pacha, generalissimo of the troops of the Sultan, sent five Turkish children to Paris to be educated there. From a letter addressed by him to them, and dated the 15th of June, 1832, I make the following extract.

'My dear children, when I selected you from among all the young people who came under my notice, in order to send you to France, I confided in you all my hopes of the instruction of the Ottoman youth. From your progress the grandees of our empire will decide whether they ought to imitate my example, and to entrust the education of their children to the learned men of Europe. * * * *

'You belong to a nation which has long been thought incapable of taking a part in the sciences and the arts of Europe, and in the advantages which result from them. Prove that we have been wrongly judged. Show that the will to do good and application to labor are also within the power of our intelligence and the precepts of our religion. * * *

'The Sultan, reformer of a system, the foundation of which has become decayed, labors incessantly to introduce into his empire the knowledge which may meliorate the condition of the Ottoman people. I have sent you to draw from this fountain of light, and on your return it will be your duty to show what civilized Europe can do for our happiness, and for our advancement. You will be the chief ties by which the Sultan seeks to attach his states to those of Christianity. If we obtain from you instruction, manners and social virtues, what support will these give to the plans of our prince? If, on the contrary, you bring hither only ignorance or mediocrity, you will discredit the reputation of the schools of Paris, and disseminate an erroneous opinion of results which civilization offers to us.'

The Turkish government is founded entirely on the principles and dogmas of the Mohammedan religion. This is true. The precepts of the Koran, and the commentaries of Mohammedan doctors, are the foundation of the entire civil polity of Turkey; and all change, especially all change proceeding from a desire to imitate the arts and manners of Christian nations, is a subversion of the first principles of Mohammedism. Yet such changes have been commenced, and are now in successful progress. The effect of them also in shaking the deep-seated prejudices of the Turks is already discernible. They begin even to cherish a more favorable regard for the religion of Christians. Says Mr. Smith, the author of the Researches, 'The opinion is becoming quite prevalent among the Turks, that while they are adopting the customs and imitating the manners of Christians, they ought also to examine the claims of their religion.'

Such, my brethren, is the present condition, and such the prospects of European Turkey. These changes, unless retarded by events alto-

gether beyond the range of human calculation, will continue to advance with accelerating rapidity.

[From the N. Y. Evangelist.]

Extracts from a letter from Mr. Perkins to the Mills Society of Inquiry of Williams College.

Tabreez, Nov. 4th, 1835.

Adjerbigan, the fine region, in which Oormiah, the seat of our mission is situated, is the best cultivated and the most densely populated province in Persia. The inhabitants are, by nature, a noble race of men. They have fine forms and features: and very bright, inquisitive intellects. Among the Nestorians, who, in this Province and on the neighboring mountains, are estimated at about one hundred thousand, we find our missionary field fully ripe and rich in the promise of a glorious harvest. Ecclesiastics and people welcome us, with one voice, to our work. Unlike all other oriental Christians, the Nestorians make the *Bible* their only rule of faith, and professedly, of practice. This presents to us a glorious field of *common ground*, and opens a broad door of access to all classes. They are exceedingly desirous to have schools established and the scriptures extensively circulated among them; and I now see nothing to forbid the hope of preaching the gospel to thousands, as soon as I shall become familiar with their language. We hope and trust, also, that a new era is dawning upon the Mohammedans of Persia, under the auspices of the young king. He seems sincerely studious to advance the welfare of his people, and decidedly favors European innovations. A knowledge of the Gospel, I hope, will not be among the last blessings to reach him and his nation.

You inquire respecting the languages to be studied. A dialect of the Turkish language, which is the *common* medium of communication for *all classes*, in this part of Persia, is the first which a missionary to this country should learn. This is only a *spoken* language. It is remarkably simple in its forms, and easy of acquisition. This language fairly introduces one to both Nestorians and Mohamedans, for all the purposes of common intercourse and oral instruction. But, to become an acceptable and profitable missionary, one must also early learn the language, which the people regard as peculiarly their *own*. The Nestorians speak a modern dialect of the Syriac. This is also *unwritten*; but it differs not very widely from the ancient Syriac, which is their *book* language. The latter I find deeply interesting and very easy of acquisition; the former, I have just begun to learn. The ancient Syriac much resembles the Hebrew. A missionary to the Mohammedans of this country, will, of course, learn Persian, which is also a charming language. I hope, that the extended enumeration I have made will not intimidate you. The difficulties, on this subject, which you learn to apprehend, while toiling over *dead* languages, in America, will, most of them, vanish, when you find yourselves on missionary ground, amid the hum of vernacular usage.

The field seems opening, in these countries, for multitudes of laborers. Among the Nestorians several men are immediately wanted. I regard these *nominal Christians*, as, by far, the most eligible class, for years to come, toward whom to direct our attention. To them we have free and ready access; and, under the blessing of God, I trust they are soon to arise and put on their beautiful garments, and shed over Asia a radiance of pure Christian example, before which the abominations of Mohammedanism and Paganism must shrink and fall. They will go forth, too, by hosts, and plant and build up churches, in the spirit of apostolic missionaries, through the whole length and breadth of this continent, and thus usher in the millennial morning. But these glorious results are to be accomplished only by the Spirit of God, giving efficacy to our feeble, unworthy instrumentality. Continue, therefore, dear brethren, to pray for us, and exhort others to do the same. God alone, we deeply feel, can give 'the increase.'

FOR THE REGISTER AND OBSERVER.

SEAMEN.

At a meeting of the Philanthropic Society in the Divinity School, at Cambridge, a committee, appointed to consider the Report of the Committee of the Managers of the Boston Port Society for 1836, after directing the attention of the meeting to some of the particulars of the Report, and inquiring into the causes of the present degraded condition of sailors, as a class, made substantially the following representations:

'This class of men is necessary to the present constitution of society. The services, which they render, cannot be dispensed with. They carry our ambassadors and ministers of benevolence to distant shores; a large portion of the necessaries of life come to us by their agency; and in times of hostility, they gird us round with their protection.—And while they render us such signal service, they continue to be exposed to that which tends strongly to keep them in their present degraded condition,—to the evil influences, namely, of roving life, of life often without family, home, or steady hope, and divorced from the domestic relations, which are ordained by nature, to confirm the moral sense, and to beget enterprise, soberness, and worth.

'We have already seen, in our consideration of the Report of the Committee, that the Boston Port Society have on foot operations which have proved extremely beneficent to this useful and suffering class of men. There can be but one opinion here. If we wish to help the Sailors, we can do it in no way more effectually, than through the Boston Port Society.

'There is a loud call upon all good men, to do what they can, to remedy the great social evil we have indicated; but it is for us especially, as New Englanders, as Bostonians, to do so. Our part of the country is characteristically commercial. Navigation is the source of our luxuries, our refinement, our defensive strength. Seamen swarm along our shores; and perhaps never were such large numbers of them brought into proximity with so much intelligence, virtue, and public spirit, as in Boston and its vicinity. Where then, if not here,—where the improvement of the common people is the problem of the thoughtful, where justice is exacted and charity has its applause, where, above all, a purer and more vital Gospel is preached than among any other people,—where, we ask, if not in New England, the land of the wise, the just, and the charitable, shall the Sailor find sympathy and aid?

'How then can we help the Boston Port Society? He that is able may give money: even if it be a little, a little given in charity is better than a treasure grudged. He whose only wealth is his thought, may give his thought, and his good word; and he who has least influence and least means, may bear in mind, that he is a constituent of the public, that he concurs to make up public opinion, which is so potent, and that the public is deeply interested in the cause of Seamen. This cause cannot fail in the hands of those, who embrace it, with a wise and enlightened love, pregnant of expedients.'

After some private applications of the subject by the committee, the following Resolutions were adopted by the Society, and directed to be published, together with what has preceded.

'*Resolved*, That the Report of the Committee of the Managers of the Boston Port Society for 1836, has deeply excited our sympathy with Seamen;

'That we esteem the operations of the society extremely beneficent, and the suggestions of the Committee, for future public action, wise,—and that we are ready to further the objects of the society, by money, words, or other influence, each according to his ability;

'That we anxiously look forward to the time, when the Merchants of Boston will take in hand the establishment, on a large foundation, of a boarding-house for seamen, where regularity and domestic feeling may oppose the evil tendencies of their roving life;

'And that we hope, that Boston, in addition to its other honors, may acquire and deserve the excellent appellation of the Sailor's Home.'

[From the Philadelphia Herald.]

Extract of a letter from a gentleman from this city, now in France. MANTES, July 3, 1836.

I have been twenty-four days in France and although I have seen a good deal of the people, more perhaps than many would have done in the time, it would be quite premature to give any opinion of them. I can, however, speak of some of their customs and habits, and I can give a pretty accurate idea of that small portion of the country through which I have passed, inasmuch as I have journeyed leisurely, have continued long (comparatively) in a place, and have made it a general rule to traverse the country round our stopping places on foot, hammer in hand, in search of health and minerals. I am out every day that the weather permits, by four o'clock in the morning, and I lose no opportunity of conversing with the inhabitants. In this way I learn a great deal, and see a good deal, that others would lose. The people in general are very polite and conversable, and what the lower orders lack in information, they more than make up in loquacity. The nobility and persons who live in the most expensive manner, inhabit large chateaus, which are surrounded by a high wall, the access is only through an iron gate, which is never opened except by the porter, and that upon 'good cause shown,' as we would say in Court. I have been to three of three chateaus, and have had an interview with one only of these gentry; he was a Marquis, a man of no scientific acquirements, but of gentle and gentlemanly manners and address. The next order in the country, are what we called the easy farmer, and the next the common farmer. Both these live in towns and villages, and have their lands, which they cultivate, at a distance, sometimes a very considerable one, from their dwelling places. The easy farmer *rides*, the common farmer *walks* to his labor.—Their houses are a little different—that of the former being a little better finished and furnished; but both are the worst contrived buildings you ever beheld. Earthen or tile floors, rooms small, and badly lighted and ventilated, and streets narrow, crooked and dirty. The cattle either under the same roof, or immediately adjoining; in a word, possessing not a particle of any thing like comfort. But the traveller turns with pleasure from these disgusting dwellings, to their fine, broad, well cultivated lands, smiling with luxuriance. Their farms have no apparent divisions, no fence, no wall, no hedge even, divides or narrows the prospect; as far as the eye could roam, there is, to all appearance, but one domain: and their fields of grain, or vegetables, or grass, or vineyards, succeed each other, relieving the eye with the never ending variety and beauty of their color; on the banks of the Seine, on the slopes of the hills that continue for leagues, this is peculiarly interesting. Just imagine a passage up this beautiful river, at each little turn of which a new and interesting perspective is presented; here a large chateau, with its stately elms, there an old castle or half-fallen tower, and everywhere fields of grain, pastures, or vineyards, that a king might covet, or an angel look upon with delight. The next order is the laborer—and he is indeed what his name indicates. They may talk of our slaves as they please, but no negro I ever saw in Virginia, works half as hard as a French peasant of the lowest class: and the only satisfaction he appears to enjoy, is to visit upon the poor horses and jackasses that come under his lash, a portion of cruelty that falls to his lot. The females work out in the broiling sun, with the thermometer at 80 deg. F., with nothing to cover their heads, and with nothing, apparently, to console their hearts; yet they are gay, and after laboring all the week as I have described, they will dance all Sunday afternoon under the shade of their elms. I asked a woman of eighty, who was carrying an immense burthen of vegetables to market, on her back, whether it was not heavy—'yes, my master says,' she, 'but the good God has made the back for the burthen,' and she continued her route singing.

FOR THE REGISTER AND OBSERVER.

THE GODLY STUDENT OF THEOLOGY, AND HOW HE DEPORTETH HIMSELF.

The godly student knoweth right well that he is preparing for a great work; for one, in sooth, which offereth great rewards, but claimeth great exertions, no less of the nobler, than of the baser part. He expecteth to meet of trial not a little, and of travails no few, the which, as they do belong unto his most holy office, so he seeketh not to shun, even counting it less meet to lighten his burthen, than to strengthen his back.

Therefore, *first*, he bethinketh himself of the divers great and godly men, who have at sundry times been raised up, and of the great labors wherewith they won, at the end of their race, a crown of glory. *Secondly*, beholding the way of perverse man upon the earth, his heart yearneth to impart him the true word, which is mighty through God, to the plucking down of strongholds, be they builded never so high, and fended by that great giant SIN. And *lastly*, he doth ponder within him the command of his master, 'Go ye into all nations, and preach the Gospel.' While he museth upon all these high matters, the fire burneth within him, as the holy Psalmist relateth of himself, and so he setteth his soul on work in the great task of preparation.

1. He perceiveth that there be great errors, like deep pits, which appear not, and that the unwary do stumble therinto, and perish through their own lack of good-heed. He noteth that among the *diligent*—(for the idle, with the wise man, he commendeth to the ant for a lesson) there be two ways of making preparation. First, he seeth *there be some who seek only skill*; some who place their trust in what they have attained unto already. Though their store be but pitifully little, yet they neglect to add thereunto new knowledge, by looking into their own hearts,—peradventure affrighted at such greatness of soul as they fancy to be in them—or by noting the great things of man, or finally by seeking the acquaintance and intimacy of the great masters, which, in their own time did gather up many pearls of great price, and stored them in the choice casket of their works. He looketh, not without concern of heart, upon the end of such scholars,—(so his *courtesy* calleth them, though truth giveth them *other* names,) and perceiving them to make a great clatter for the time, but presently to be run down and wanting of all strength, he shunneth their counsel, knowing that though the seed be good, where there is no deepness of earth men do gather no wheat.

—'Illos
Expectata seges vanis elusit aristis,'

as an ancient hath it. Such a scholar gathereth no reward but for a moment.

2. Again he observeth that there be others who *get much knowledge, but no wisdom*. Such men be *pedants*, not *scholars*; 'their talk is ever of books,' and in their folly they do never bethink them that the river of wisdom doth not always flow between paper and parchment, but hath its own wanderings, and a broader course. Such day-laborers (the Gibeonites of Literature) are only hewers of other men's wood, and drawers of their water, and like the ancient slave, they have no fair groves, nor living fountains unto themselves. He leaveth these men to toil in their little rounds till their minds do liken themselves unto the shoes of the Gibeonites, and their learning do resemble the provisions of those false ones, whereof Joshua hath spoken.

The godly student maketh not his mind a ware-house for the bestowment of other men's lumber, which is therein so queerly piled that like the monster of Crete he loseth his own way therein and perisheth in his own *fortalice*, but exerciseth all his faculties discreetly. Knowing that God hath given him other powers than a memory, though that be a brave one. Learning alone he accounteth of but little, so it be not acquired for the Lord, and married unto wisdom in an holy wedlock, the issue whereof is godly edifying, and great reward.

With manifold labors, and watchings, and prayers, he striveth to obtain a learning, haply copious, and profound, so that (like the scribe well instructed unto the kingdom of Heaven,) he may bring forth out of his treasury things new and old, and may arrange them with a skill meet and comely, that the pearl of great price may have a discreet setting.

Thus essayeth he to lay up stores of erudition, and to remove by dint of thought the rubbish which doth surround and obscure God's image and likeness within him, and at the same time to acquire a divine dexterity, in rightly handling his knowledge that he may not render the word of none effect. AGAPA.

(*To be concluded.*)

CHRISTIAN REGISTER.

BOSTON, OCTOBER 15, 1836.

NEW ENGLAND THEOLOGY.

It is unquestionably true that theological systems have undergone great changes in New England within the last forty years; and those who call themselves orthodox, by way of eminence, in the middle states, think there is very little orthodoxy remaining in Massachusetts and the states which surround it. In the General Assembly of the Presbyterian Church in May last, Mr Stearns, of Newburyport, was, we believe, the only representative of the few Presbyterian churches in Massachusetts; and when his name was called, that he might declare his opinion in the case of Mr Barnes, who was tried for heresy, he seems to have felt it incumbent upon him to defend the soundness of that part of the Congregational clergy here reputed orthodox.

It may be gratifying to some of our readers to see what course Mr S. took in this defence. He may have set forth a good case for our orthodox congregationalists, one which they will approve and sanction; but it is lame presbyterian orthodoxy. He receives the Assembly's Catechism as a system of doctrine 'with a very few exceptions;' but does not think that 'strict conformity to its letter' is a requirement of the Presbyterian Church. And yet he maintains that his view of the subject is—"strict, and not 'liberal Presbyterianism,' as it has sometimes been called." His *exceptions* doubtless improve the *system* according to his mode of thinking, but they may mar and destroy the system as it is understood by his brethren, who allow no such exceptions. In so nicely adjusted a system a small change, a slight omission may disturb the whole machinery. And, if we mistake not, the prevailing sentiments of the orthodox divines in this commonwealth upon *human ability* and the *atonement*, fundamental doctrines in a metaphysical scheme, are utterly irreconcilable with the standards of the Presbyterian Church.

Mr Stearns passed from his profession of strict Presbyterianism, so ill maintained, to a history of religious opinions in Massachusetts. Attempts were made by the strict Presbyterians, as we call them, to bring suspicion upon the liberal Presbyterians, by showing that the tendency of their speculations was to throw themselves into the track of the Unitarians. But Mr Stearns says it is not so. We here insert the substance of his remarks on this subject, in which it is his object to prove that the new divinity can never like the old degenerate into Unitarianism.

Among those who once were Calvinists and are now Unitarians, there are two distinct classes. One description of these men from ultra-Calvinism descended at one plunge, into utter infidelity. And, when they had got there, they looked about them, and finding themselves condemned by public opinion, they took shelter in Unitarianism. An intelligent friend of mine once said to me: 'I believe the only path from Calvinism to Socinianism is by passing through infidelity; for the system of Calvinism is so linked together and so absurd, that we must throw off the whole, and then we come to rational views.' One of our greatest and most distinguished jurists is now actively engaged in spreading Unitarianism. He was once an infidel, and continued so until he embraced what is called rational christianity. And being talked with on the subject, he says that the only safeguard against infidelity is Unitarianism, and he therefore, as a patriot, uses his exertions to promote Unitarianism, for Calvinism is 'too absurd.' This is the history of one class of our Unitarians. But there is another class entirely distinct from them, although embracing, in the end, the same sentiments. These have gone step by step from Calvinism to Socinianism; but how? they embraced a dead orthodoxy, and this opened the way to all the errors they have embraced. They held the form of religion, but denied its power, and thus they gradually declined until they ran down, at last, into utter Unitarianism. I do not believe there is a Unitarian in all New England who ever occupied the ground which Mr Barnes holds now. The Unitarians, therefore, are not, as the prosecutor has represented them, competent witnesses, from experience, as to the tendency of Mr Barnes's sentiments. They were ultra-Calvinists, who threw off their hyper-orthodoxy for blank infidelity, or orthodox believers in sentiment, who were opposed in practice to Sunday Schools, to revivals, and to an evangelical ministry, until, by degrees they were obliged to drop one after another of their doctrinal tenets, and at length became avowed Unitarians. There are a body of men known by the title of 'The Orthodox.' who have had frequent battles with the Unitarians, and, I hope, have at length in a good degree gained the victory over them. There is a great change of sentiment going on in New England. We have now little flourishing evangelical churches all over that country. They are founded, not on a spurious theology but on the old solid basis of Presbyterianism. I personally know that the catechism of our church is used, from choice, extensively in the Congregational churches of Massachusetts. They were entirely free, and shackled by no forms, and they chose these standards as the best means of expressing and preserving the truth.

By 'infidelity' Mr S. appears to denote disbelief of the system of Christianity, as taught by Calvinists. At this stage, those ultra-Calvinists who had come to perceive that 'the system of Calvinism is so linked together and so absurd,' that it can neither be sustained as it is, nor mended, as a system, might well throw it all aside, repair to the first principle of Protestantism, the sufficiency of the Scriptures, and look for fellowship with that denomination of Christians whose interpretations of the sacred records seemed most consonant with reason and truth. This is infidelity in no other sense than casting off the abuses that had gathered round the saving truths of the gospel, as a preparation for receiving them in their purity, when they should become spiritually discerned. At any rate a better reason cannot be assigned for the rejection of Calvinism, than that it is 'too absurd' to be believed.

In regard to the other class of Unitarians, (for Mr S. would seem to proceed so philosophically as to account fully for the decline of orthodoxy as it was) it is said to be composed of such as 'have gone step by step from Calvinism ('a dead orthodoxy') to Socinianism." How many such Mr S. may have known or heard of, we cannot tell; but we knew many clergymen, more than thirty years ago, who belonged perhaps to the class to which *dead orthodoxy* is imputed, some of whom died with the reputation of being moderate Calvinists, and some of whom lived to abjure the name; in all of whom, if they were dead to what some call orthodoxy, Christian faith was vital, and wrought by love, purifying the heart and overcoming the world. They were indeed guilty of the sin of complacency towards serious inquirers into Christian truth, and did not reprobate or discard those who came to results differing from theirs. They carried out with consistency the Protestant doctrine of the right of private judgment, a doctrine which a portion of the Presbyterian Church are begining to find must be partially maintained.

SANDWICH ISLANDS.

More than once we have taken notice of the missionary intelligence from these Islands, concerning which the hopes of Christians have often been much excited, sometimes even to a justifiable enthusiasm. We have often heard from business men accounts of the degradation of the natives, and of the worthlessness of missionary efforts, which we were slow to believe, or which we believed with allowance; and yet when we see any thing like details in the missionary narratives, there seems to be little in them to encourage the heart of a Christian, who looks for the renovating moral power of the faith as it is in Jesus.

The Missionary Herald for October contains some of the most disheartening statements that we have seen, relating to the native inhabitants. Messrs Green and Armstrong, missionaries, say—

Like other heathen nations, the people of Hawaii seem to hold life and health at a very cheap rate. As a general thing, they take little care of themselves. Many of them wear clothes more for display than for comfort. In time of sickness, very few ever call for medicine, and their wretchedness must often be extremely great. They live in houses small, filthy, and open to the rain. They are exceedingly slovenly in their habitations and persons; in short, their habits of living seem to invite disease to attack them in all the members of their body. More than two die every year where one is born; and go where we will, we see the subjects of disease, which show but too plainly the intimate connection between sin and suffering.

They represent the people as 'herding together in a small, dirty house, men, women and children, sometimes swine and often dogs'—and 'church members and the openly vicious lying in a single apartment,' with no exertion and no wish to improve their condition. But the facts stated concerning the general decrease of the population of the Islands are melancholy indeed.

By a new census taken within a few weeks, by the missionaries, it appears that there is a constant and rapid depopulation going on in the Sandwich islands. This is doubtless the physical effect of their debased moral condition, and of the practices which heathenism has generated amongst the people. The only remedy to save them from eventual extermination is christianity, with its concomitant civil and social benefits. But what is done must be done quickly The children now average from one third to one fourth only, of the total population. Happily the aspect of the missions is more favorable than for a long time previously.

It cannot have been so always; and there is therefore a seeming paradox in the statement. The waste of life is ascribed to causes which have always been operating, and which if they had operated regularly would have desolated the Islands; and the remedy is looked for in Christianity, which, thus far, instead of counteracting this waste, has only witnessed its sickening progress. Doubtless if vital Christianity, with consequent purity of life and devotion to its active duties and love of knowledge and truth, could gain its genuine sway over the hearts and conduct of these people, their lives would be prolonged and their numbers would be multiplied. This is the whole matter—and every true Christian must lament that such small advances have been made towards planting true Christianity.

BOSTON PORT SOCIETY.

We are requested to state that the Managers of the Port Society, of the city of Boston and its vicinity, acknowledge the receipt, from the Divinity school of Harvard University, of the sum of thirty dollars, in aid of a fund which has been created for establishing a '*Sailor's Snug Harbor*.'

NORTH AMERICAN REVIEW.

The number of this work recently published is filled with articles which claim for the work a very distinguished place for its literary merit.

From the review of 'Modern Greek Literature,' it appears that the origin of the Romaic or Modern Greek tongue, as a literary language, is of recent date, more recent than we had supposed, namely, the beginning of the last century, previously to which time the learned wrote in the ancient Greek. It was not however, till after the middle of the century, that the use of the Romaic became general. It does not appear that there is much to be admired in the popular poetry of modern Greece.

The review of Willis's Writings is favorable, containing elegant extracts from his poetical compositions.

The literary labors of Richard Bentley are reviewed with great ability and research, and every scholar will highly appreciate the article.

The writer of the Review entiled 'Principle of Education' has, as it seems to us, taken the right side of the question, and conclusively answered the objections against the principle, which have been raised by the half-formed notions and one-sided suggestions that have been thrown out upon that subject.

The Reviewer of Sparks' American Biography is just to the merits of that work, a work well conceived and ably executed.

We have read with deep interest the first article, on Livingston's system of Penal Law, of which we may, perhaps, speak hereafter.

The writer on 'American Architecture' exposes the nakedness of the land and gives abundant admonitions suited to make us wise for the future, from seeing the errors and follies of the past.

We have not had time to read the article on the 'Northeastern Boundary.'

Von Raumer's Letters on England are spoken of with great respect. In some of the English Journals the work is placed at the head of itineraries upon that country.

We are pleased to find so goodly a number of short 'Critical Notices,' and among them a notice of the Lectures of Dr Popkin, a man whose extensive learning is duly appreciated only by those who know him intimately.

THE YOUNG CHRISTIAN.

It is with extreme regret that I feel compelled to ask the indulgence of the readers of this paper, in making a further statement in reference to the publication of the Young Christian, and in vindication of its claims. Nothing would have induced me to come forward with the statement I am about to make, but the necessity of defending myself here, from the effect of Mr Whitman's remarks in his letter published in the Christian Monitor, and which I shall here quote at length; and also of protecting the Christian Register from the injury it must inevitably sustain, by the extensive circulation of a small paper of a similar character. There can be no question in the minds of those at all acquainted with the history of Unitarian periodicals among us, that from the moment a small paper like the one contemplated, obtains extensive circulation, the Christian Register must languish.

Now as the present income of the Register is far short of its urgent wants, I have no alternative,—especially in view of the course which Mr Whitman has seen fit to pursue in regard to the proposed cheap paper, but an appeal through the columns of the Register to its friends and the public, to beapeak their continued good will, and kind efforts for its increased support, and to vindicate the claims of the Young Christian as a *neccssary ally* of the Register, on the ground that all the possible profits of the Young Christian will be needed so to sustain the almost certain loss on the Register, as to preserve its respectability and efficiency;—and also to show that nothing has transpired on my part, since I entered into an agreement with the Committee of the Berry Street Conference on the subject, which can justify the measures and influence which have been used to encourage and give success to another, in obtaining the patronage which was expected and no doubt might have been otherwise given to the Young Christian.

The readers of the Christian Register have generally noticed, it is presumed, a statement which appeared in the number of this paper for September 10th, respecting the contemplated publication of the Young Christian. Some of the statements there it may be well to repeat; and, in order to give a full view of the subject, it may be expedient also to state briefly the history of what has transpired in reference to the publication of a cheap paper.

Of the value and importance of such a paper, circulating if possible, among the whole mass of the people, I have never had a doubt, any more than I have respecting the usefulness of the tracts circulated by the American Unitarian Association. And for some time past I have had it in contemplation to establish such a paper, as soon as it could be done without injuring other papers coming into circulation, and whose strength it was generally deemed important to sustain. The first serious discussion of the subject that I recollect, occurred about two years since, with Mr Whitman, when I stated to him what had been and still were my intentions respecting it, and my reasons why I considered an attempt at that time as premature. After conversation with Mr Willard on the subject, Mr Whitman fully acquiesced in the opinion that the time had not come when it was expedient to attempt the establishment of such a paper, as it would injure the Register, which, though constantly gaining in a sound and healthy circulation, had not yet the strength to sustain itself independently,—3000 subscribers being considered essential for that purpose. Here the subject rested till the last spring, when it was discussed in the Christian Register, in consequence of a communication received from Mr H. W. Cushman of Bernardston. At the meeting of the Berry Street Conference of Ministers in May last, the subject was fully discussed, as the readers of the Register who received the paper then have learned from the Report on the subject, published June 4th by a committee of the Conference. In this Report the Committee state

'That they have made arrangements with the Publisher of the Register, in accordance with which, he will issue a weekly paper, of a small size, and at a cheap rate, provided the clergymen of our denomination and others interested will send in the names of a sufficient number of subscribers to warrant the undertaking.'

After stating the particulars of the plan, the Committee say:

'Such is a general outline of the plan. It will at once be seen that it is improper to subject the Publisher of the Register to the expense of sending out agents or even of printing circulars. It is hoped therefore that the Clergymen of our denomination and all others interested will regard this report as the prospectus of the YOUNG CHRISTIAN—will proceed to procure subscribers and send in their names to the Publisher of the Christian Register as soon as may be convenient.'

In conclusion, the Report says:

'Should a sufficient number of subscribers be obtained by the first of August, notice will then be given in the Register of the time of issuing the first number, that so the money may be sent in before the paper is issued. The subject is now committed to the hands of clergymen and others interested. It is for them to say whether we shall have a cheap religious paper which may be in the hands of every family or not. It is to be hoped than an effort will be made and with sufficient energy to secure ultimate success.'

With these arrangements for publishing the Young Christian Mr Whitman declared himself at the time 'perfectly satisfied;' and I had reason to suppose he remained so; as on the 18th of June, a communication from him was inserted in the Register, in which he stated, in reference to the cheap paper, that all with whom he had conversed, seemed favorably disposed.

Returns of subscription from clergymen and others were received from week to week, and in larger numbers from the places heard from than was anticipated; and nothing was heard from any quarter that led me to suppose that there were any particular difficulties in the way of success, or to doubt that every one was satisfied with the arrangements. Thus affairs remained until past the 20th of July, when on my return from a business excursion into the country I found,—no little to my surprise, as may well be supposed, the following letter from Mr Whitman, under date of 13th July.

Portland, July 13th, 1836.

Dear Sir,—You may perhaps think it strange that I have not as yet sent you any names as subscribers to the Young Christian—The case is that my people seem perfectly willing to do what is proper—But I have been cramped and prevented from going forward—because I have no prospectus—no specimen number—nothing in short to show—I can only ask how many will put down their names to encourage a new and cheap paper provided we can get one a going—The answer is we can tell better when we see your paper or learn nearly what sort of a thing it will be—Under these circumstances I can do nothing—Indeed I am satisfied that the Young Christian according to the present arrangements can never go—Still so well satisfied am I of the importance and practicability of the plan that I am determined to have the experiment tried if my influence will effect it.

Cushman who wrote upon the subject first in the Register thinks as he writes me that it had better come out once a fortnight at 50 cents—8 pages small Quarto, 8 inches by 11 inches—have it separate and distinct from the Register and have perhaps Mr Farr to edit the work. I have not as yet answered his letter upon the subject.

Mr Jones the Editor of the Monitor has written to me that if he can get three thousand additional subscribers he will afford the Monitor at one dollar per year—published simultaneously at Providence—Boston—Portland and Concord. He will take it upon himself to go forward and will ask only a word of encouragement—I have pretty much made up my mind therefore that that must be the course—and have written him to that effect. But I shall wait until I hear from you before I send my [letter] provided I hear within a few days—I know not but this may seem to you hardly consistent with friendship for the Register—But the case is this—Here is a measure of great public utility—You are not prepared to go forth actively in such a way as will secure success to the proposed measure. Here is one who will go forward—In such a case the path of duty to one who is looking at the best interests of the community is plain.

I wish to hear from you immediately as to what re the prospects of the Young Christian.

Very truly yours, JASON WHITMAN.

P. S. I have sent my letter to Mr Jones but have equested him to wait until the beginning of the eek before doing any thing—I hope to hear from ou before that time.

To this letter, though received by me so long fter its date, and surprised and dissatisfied as was with its contents, I determined to reply once; not having noticed at first the postcript, which stood on a blank leaf by itself. n observing the postcript, I acknowledge, I lt deeply injured. I was sure that the course r W. had taken was unauthorised by the committee, and felt that he had no right to exect an answer to such a letter,—written on e 13th, mailed on the 14th, and taken from the fice here, certainly not before the morning Saturday the 16th, if before Monday the 18th, nd not received by me, I think, till some days st the 20th, two or three days beyond the

time when Mr Jones, according to this letter, was encouraged by Mr Whitman to begin his operations for publishing a paper that should take the place of the Young Christian.

Let me refer a moment to the contents of this letter. Consider its date, July 13th, probably not long after the time he received Mr Jones' proposition and solicitation of his aid in support of his paper. Consider that his embarrassment and difficulty in getting subscribers, and his dissatisfaction with the arrangements must have been first felt near this time, since it might be supposed, he would otherwise have sooner suggested them to me. Consider his apology for seeming want of regard to the claims of the Register,—which indicates at least an apprehension that his course might not stand justified to the minds of others. But I wish to call more particular attention to the following remark in his letter.

'There is a measure of great public utility. You are not prepared to go forth actively in such a way as will secure success to the proposed measure,' &c.

How did he know that I was not thus prepared? It had not been determined by the committee, nor had it been suggested before that it was expedient to alter the plan of operation. Neither the committee nor he had asked me, nor does he even here ask me, if I am ready thus to act. He did not indeed know but I had already so acted, and had obtained sufficient encouragement to go on, nor did he even ask to know whether I had or not, till the very moment when he informed me that, as far as an individual could do it, he had sealed up the whole business between the Committee, the Conference and myself, and given it over into the hands of another, on the ground of an apparently more favorable, but in truth utterly impracticable proposition,*—as the event proved. I knew that the proposition was an impracticable one, and felt that in the course he had taken respecting it Mr Whitman had either assumed without authority the power of the whole Committee, or, if acting on his own responsibility as an individual, had deserted his duty to that Committee and the Conference, and would not be sustained in it.

What use or encouragement was there, one might be excused for inquiring, in attempting a reply to such a letter, under the circumstances in which I was placed? And of what use, at this period, could any information about the Young Christian be to the writer of it? I did however attempt a reply; but found on reviewing it that what I had said and felt bound to say, might perhaps occasion irritation and further difficulty; and as I had already made my arrangements to pass through Portland, on an excursion into the State of Maine, within a few days of that time, I concluded to withhold my letter and settle the affair, if possible, without controversy, as we should be more likely to do by a personal interview, on the last of July or the first of August. Unexpected hindrances obliged me to defer my journey, from day to day, for more than a week, which brought me to Portland August 10th. On my arrival there I learnt from Mr Whitman that Mr Jones had discovered his mistake in his first proposition and had renewed it in another shape, proposing to come to Portland and publish there a small paper of the size of the Young Christian, if he, Mr Whitman, would take charge of it as superintending Editor.

As much surprised as I was at this proposition addressed to one of a committee who I supposed felt themselves pledged to me for the Young Christian,—I was still more surprised to learn from Mr Whitman himself, that he had engaged to comply with the proposition, and take the editorial charge of the paper. It was indeed to me a subject not only of surprise, but of serious trouble, for I supposed the only alternative would be a public controversy, which is in all its forms, abhorrent to my feelings, and which I am now sick at heart in finding myself pushed into. On learning the step which Mr Whitman had taken, I remarked to him in reference to it, and to the Young Christian, that I considered that the proper course to be pursued was to wait till the anniversary meetings at Cambridge, when we should obtain from the clergy more full returns of subscriptions; that this was the course I proposed to pursue, and would then, if necessary, publish a specimen number, or take any measures the Committee might advise, to obtain support for the paper. Dreading contention and words of crimination, it was with great difficulty and reluctance that I formed the resolution to express to Mr Whitman my sense of his error in assuming as he had the power of the Committee, by acting without the other members, and of the wrong he had done me and the Register, in the course he had pursued. When about to do so, my purpose for the time was changed, by a remark of Mr Whitman, that he found his health would not permit him to fulfill his engagement to Mr Jones, that he had just resolved to write him to this effect; that Mr Jones would probably be offended with him, but that he must take this course, and that there was no probability Mr Jones would go on without his assistance. This conversation, though a brief one, left my mind comparatively at ease in regard to any injury which the Young Christian might sustain from the plans of Mr Jones. I determined however to have a more full and decisive conversation with him on my return through Portland; and accordingly, on my return, finding Mr Whitman absent, waited purposely, from Saturday till Monday evening to see him, and prevent if possible any collision and trouble in reference to the paper. On Monday word came that Mr W. would not return till Tuesday (the day before Commencement at Cambridge,) and as he might be delayed longer, and my business at home was pressing, I returned to Boston without seeing him, believing, from the conversation that had passed, that nothing further would be done by Mr Jones, till it should be ascertained whether the Young Christian would succeed. In this however I found myself disappointed. On the week following Commencement, as is now generally known, Mr Jones issued a small paper, called 'The Christian,' in which he said that the Young Christian had *failed*, and that he published that paper with the advice and promised support of the Chairman of the Committee, before referred to (Mr Whitman.) On the strength of this statement, and through the unfounded impression it left, that there was a full understanding between the Committee and myself, and that I had abandoned the project, Mr Jones obtained the names of two gentlemen, at least, (not intending to deceive those gentlemen, I would not intimate) recommending his project. My statement of the subject contradicting the assertion that the Young Christian had failed, and appealing to the friends of the Register to support the claims of the Young Christian, was published the same week, Sept. 10th.

Immediately after the publication of my statement of the 10th I received the following letter from Mr Whitman,—written as will be perceived before he had seen my statement.

Portland, September 7th, 1836.

My dear Sir,—You will probably before this have received Mr Jones' specimen number of a cheap paper to be called the Christian—In that paper you will see that he says—that the paper is issued at my advice and with my promised assistance—You will think strange of this after the conversation I had with you when we were in our city—I wish therefore to offer to you a word of explanation—When you was here I believe I told you that I had told Mr Jones that if he would send out a specimen number I would in connexion with two or three other gentlemen whom I named edit the paper—but that I had then altered my mind—After I saw you I wrote to Mr Jones that a regard for my own health would compel me to take back what I had said—I then stated to him the course which I should pursue—that I should present the claims of both his paper and the Register impartially to my people and let them subscribe for just which they might prefer—That I should write as impulse might prompt and convenience permit and should send to his paper or the Register as the pieces I might prepare might seem to be best adapted to either paper—That I would not be so connected with his paper as to involve me in any responsibility in regard to the character or success of the paper—I am therefore no more connected with his paper than I am with the Register and have made no more promises of assistance to him than I have to you—I have thought this explanation due to you—and you are at liberty to make such use of it as you may see fit.

In haste very truly yours, JASON WHITMAN.

At this time, the pressing necessities of my establishment called me from home, and prevented my publishing at once, as I wished and intended, a specimen number of the Young Christian. In the mean time, after seeing my statement, Mr Whitman addressed to me in my absence, under date Sept. 12th, a long communication on the subject of the Young Christian, intended for insertion in the Register, but which the Editor, as is already known, saw fit to defer till my return. In a week after this, on the 19th and before he had learnt whether or not his communication for the Register had been received, Mr Whitman addressed the following letter to Mr Jones who printed it in the Christian Monitor, another specimen number of a small paper which has been since published and extensively circulated by him.

PORTLAND, SEPT. 19th, 1836.

MR JONES,—I regret extremely the course which the publisher of the Christian Register has taken in regard to the Christian Monitor. As his card seems to accuse both you and me of improper conduct, I deem it a duty to you, to myself and to the community, to make the following explanation. The project of a new and cheap religious paper originated with Mr Henry W. Cushman, of Franklin County, Mass. An article from his pen was inserted in the Register, which led to the discussion at the Berry street Conference. In that discussion I took part, and was appointed by the Conference chairman of the Committee to which the whole subject was referred. Here, let it be remembered, that in the discussion, I urged that the proposal in regard to the cheap paper should be first made to the publisher of the Register, that so any loss on the one might be remunerated by the profits of the other. The Committee of the Conference had several conversations with the publisher of the Register upon the subject. He did not consider the prospect of success sufficient to warrant the expense of a prospectus, or a specimen number—he would not issue the paper unless four thousand subscribers could be first secured with pay in advance. We made the arrangement with him which was made known in our report. In that report the time fixed upon for determining whether the Young Christian should be started, was the first of August. This, I supposed then, and suppose still, meant the first of August not any indefinitely distant future period. As soon as I returned home I found that I could not make progress in obtaining subscriptions, with no prospectus or specimen number to show. I also received a letter from Mr Cushman saying that it would not go in his region, and for the same reason, for the want of a specimen number, or prospectus. I at once wrote to Mr Reed, informing him that I could do nothing and why I could do nothing, and intimating my readiness to encourage some other plan and person. I declined, as you will remember, saying anything encouraging to you until after the first of August. When the first of August came there was no prospect of the Young Christian being issued. I therefore felt that I had reason to infer—not that Mr Reed had failed in fulfilling any contract, but that the arrangment which he had said was the best he could make had utterly failed. This I thought and said. As an individual I felt that I had the right to do what might be in my power to procure a cheap religious paper. I did advise and encourage your going on. I have since learned that I might have been authorized to infer and say that the plan of the Young Christian had failed, even from Mr Reed's own lips. When in this city a short time since I learn that he spoke in terms of disapprobation of the project itself of a cheap religious paper—and in one instance, did positively assert that there was no probability that the Young Christian would be issued. As soon as I saw Mr Reed's card in the Register, I wrote him a long letter containing a more full explanation of my feelings and of the circumstances, than I have here given—and requesting him to publish it, or to return it, that I might take such other steps in regard to it as I might deem proper. That letter he has not noticed, nor returned. I have felt that I ought to make the above statement. I may have erred in the course I have pursued; but it has certainly been my wish and my endeavor to pursue a straight forward and honorable course. If I have erred it has been through ignorance. I am willing to take any blame that may be the consequence of your starting the Christian Monitor upon myself. As I said at first I regret extremely that Mr Reed has pursued the course he has, that after having made the best arrangement which he thought he could make, he should be unwilling that any other arrangement, bidding more fair to succeed, should be made with another person. The Christian Register I value. For that I am willing still occasionally to write. The circulation of that I shall recommend.

But you have only one straight forward course to pursue. I am now satisfied, notwithstanding I at first wished the cheap paper to be issued from the office of the Register, that if we are to have two papers so different in character and purposes as the Christian Monitor and the Register are—they had better come from two different sources, that so more minds may be employed and more variety given.

Upon a careful review in my own mind of all the circumstances, I cannot see but that you were right in starting the Christian Monitor, and being satisfied of this I say, 'go ahead.' You will, I most firmly believe, be sustained by the community.

Very truly yours,
JASON WHITMAN.

In noticing this letter I shall give brief extracts as I proceed, from its different parts,—just sufficient (for the purpose of saving room,) to refer the reader to the particular portions of the letter on which I am at the time commenting.

'As his card, (referring to my statement of September 10th) seems to accuse you and me of improper conduct,' &c.

In my statement of September 10th, I purposely abstained, as far as possible from every thing that might implicate Mr Whitman or injure his feelings. This was the principal reason, and a sufficient one, why I made no reference, as I might have done to his letter of July 13th, or to the conversation I had with him in Portland. I contend therefore, that I was not blameworthy on this score. If Mr Whitman's course in reference to Mr Jones, *taken in connexion* with the facts I have stated, seems to show him blameworthy, I regret for his sake and my own the course he has taken, but am in no way responsible for the consequences.

'I urged that the proposal in regard to the cheap paper should be first made to the publisher of the Register.' &c.

I know not but Mr Whitman was the first to advocate its being proposed to me. I was not present at the discussions. But I suppose that the propriety of doing so was a sentiment ready to be uttered by every one present. It may be doubted if there was an individual there who knowing as they generally did, that after many years of embarrassment and severe effort on my part to furnish for the Unitarian public a respectable religious paper, the Register was still inadequately supported,—would not have felt,—that in using their combined influence for establishing another paper which they were convinced would weaken and injure it, it would have been a measure not only uncourteous, to say no more, in reference to myself, but ill-judged for the interests of the cause they would advocate, to pass by me, and first propose its publication to another.

'He did not consider the prospect of success sufficient to warrant the expense of a prospectus, or a specimen number.'

I appeal to Mr Whitman's deliberate sense of justice in reviewing this case, to decide if it was fair to represent it as my fault that there was no specimen number, &c. Did he not say to me at the time with emphasis, in the presence of others, 'Mr Reed, you ought not to be at any expense in this thing?' And did not he and the committee say in the part of the Report quoted above,—'It will at once be seen that it is improper to subject the Publisher of the Register to the expense of sending out agents or even of printing circulars.'

I did indeed, when the subject was new in my thoughts, consider it too doubtful an experiment to hazard much upon. I had hazarded enough already, in the Register, and suffered enough by the inadequacy of its support, to make me cautious about commencing any new thing of the kind, without a manifest indication of a readiness among the mass of the people to sustain it,—to do something more than contribute to the new project for a year and then leave it to languish. That time, it seemed to me, had not yet come. The views I entertained of it then were acquiesced in as not unreasonable or strange,—as appears from the part of the Report just referred to.'

'He would not issue the paper unless 4000 subscribers could be first secured with pay in advance.'

The positive manner in which I am represented as having insisted on 4000 subscribers to begin with, is unjust to me. It does not leave a true impression. It is true that 4000 was the number mentioned as proper to begin with, and if so many were obtained I agreed to begin. It must be recollected however, that the very purpose for which a paper of this kind was to be issued, was, that it might go into every family in our parishes. The members of the Conference know how sanguine, not only Mr W. but others were as to the probability of success. It was deemed by some not at all improbable, that the paper would begin with 5000 names. I entertained quite a different opinion. Knowing as I did by severe experience, the labor and difficulty of carrying forward such an undertaking;—how much easier it was to advance the thing in theory, than to meet and conquer obstacles, and practically accommplish it,—I was willing to leave on the minds of those who were to strive for it, the impression that a great effort must be made, and I named four thousand as the number we ought to begin with,—in the hope that thus we might be able to begin with *two*. I never said I would not begin without four thousand names; and I had resolved to begin with two thousand and even less, if there was a fair probability of increase. But why should it be mentioned by Mr Whitman now as an apology for the course he pursued, that I *insisted* on the hard terms of four thousand names,—when my suggesting that number was cheerfully acquiesced in at the time, and especially considering that at the time when he gave his adhesion to Mr Jones, and settled up, as he supposed, the whole business with me on the 3d of July, he did not know but I had then even 5000 names,—having made no inquiry as to the progress of the subscriptions before? And why is the condition of payment in advance mentioned complainingly, as an unaccommodating part of the agreement when he used it as an argument with the public, in the Report, that paying in advance was one of the means of obtaining a cheap paper, and was proposed for the mutual interest of the publisher and the readers?

'The time fixed upon for determining when the Young Christian was to be started was the first of August.' &c.

The manner in which the first of August was mentioned by the Committee, in their Report, will be seen by recurring to the extract from it, given in the first part of this article, which the reader is desired to do. This is the only reference made to August or to any time, in regard to publication or any thing else. There never was a word of conversation, as I recollect, between the Committee and myself as to the time of clergymen making returns, or of publishing the first number, or any subject whatever, most certainly not respecting a time when the whole affair should be taken out of my hands and given to another. The first of August was named by Mr Whitman in the Report forwarded from Portland, and was concurred in by Mr Young, another member of the Committee, and by myself, a party to the agreement; and was meant, as I then supposed and still maintain, to intimate the time when it was desirable the returns should be made, so that I might say,—if the subscriptions would enable me to do it,—when the first number would be issued, for the purpose, as the Report says, of having the money forwarded in season. I never for a moment supposed or dreamed that the first of August was the time when if the subscriptions were insufficient, I was to be cut off from any further connexion with the proposed paper by the Committee without any opportunity of further effort, or use of other means, and much less that it was to be done or attempted by an individual member of it, without a word of consultation with his colleagues, or intercourse with me, and without even knowing but that the desired subscriptions were complete; and less still that the first of August, so much insisted on, should be moved back to the 13th of July.

'As soon as I returned home I found I could make no progress' &c. * * * * 'I at once wrote to Mr Reed &c.'

These expressions as they stand, it will be observed, by recurring to the letter, seem to refer to a small portion of time, but they really cover nearly six weeks,—the whole period from the time that I made the agreement with the Committee, to the time when, according to Mr Whitman's decision,—my connection with the business was closed. This mingling of dates misleads the reader, and causes him to suppose, that I knew early in June, that Mr Whitman could make no progress for want of a specimen number &c., whereas the letter he refers to and which would seem to have been sent soon after he returned home, was his letter of 13th of July printed above, by which, as I have before said, I received the first intimation from him or from any quarter that any difficulty was felt in getting subscriptions, or that a specimen number was thought necessary.

'I declined, as you well remember, [says Mr W, addressing himself to Mr Jones] saying anything encouraging to you till after the first of August.'

I know not what Mr W. may have said in his letters to Mr Jones, and presume when he said this he supposed he was correct; but the confusion in the dates referred to in the last paragraph leads one to suppose he might have forgotten. However this may be, I leave the reader, or Mr Whitman himself to determine, when he said in the postscript of his letter to me, July 13th published above,—that he had requested Mr Jones 'to wait till the beginning of the week (July 18th) before doing anything,—if I could do otherwise than believe that he had given Mr Jones encouragement to commence operations at that time on the strength of Mr Whitman's promised support.'

'When the 1st of August came, there was no prospect of the Young Christian being issued, I therefore felt that I had reason to infer,—that the arrangement which Mr Reed said was the best he could make, had utterly failed. This I thought and said.'

How could Mr Whitman judge of the prospect, without a word of intercourse with the only person who knew what the prospect was? He had had no communication with me, nor had anything then transpired which could justify him in speaking thus of the prospect. Nor can I perceive the propriety or consistency of his speaking of his inferences as a ground of action in reference to the first of August, when he had drawn his inferences and acted upon them, as his letter of July 13th shows, more than a fortnight before. But this was an affair, I maintain, of too much importance to settle by inferences, and especially from false premises. Whatever he might have *inferred* however, he had no right to *say* and *act*, in a concern involving such consequences, without substantial facts; much less in oposition to facts, and contrary to the weekly evidence he had, by my advertisement in the Register, that the plan was still in progress, and that however it might be regarded by others, I had not abandoned it.

I here repeat my complaint of unfairness, in his speaking of my agreement with the Committee as one which I 'said was the best arrangement I could make,'—as though it was an affair of hard and close bargaining with me, and that I made known that I would in no view of its expediency go a step further to promote the undertaking. I neither said nor intimated any such thing. The arrangement was assented to, as appears by the parts of the Report published above, readily and cheerfully by both parties, as all that was then deemed necessary to accomplish the purpose in view.

'I have since learned that I might have been authorized to infer and say that the plan of the Young Christian had failed, even from Mr Reed's own lips. When in this city a short time since I learned that he spoke in terms of disapprobation of the project itself of a cheap religious paper—and in one instance, did positively assert that there was no probability that the Young Christian would be issued.'

While in Portland in August, I was inquired of in two or three instances respecting the Young Christian. I have no distinct recollection of the particular replies I made. The views I have heretofore entertained on the subject of a cheap religious paper, I have expressed in the first part of this article. I have indeed doubted strongly, and in some degree till recently, whether the fit time had come for the publication of such a paper; and if I said any thing in Portland that left an impression that I disapproved the thing, in the abstract, my true views must have been mistaken, and perhaps through my own fault in not qualifying my remarks as to time. But I am confident I said nothing inconsistent with my going on faithfully and heartily with the measures for publishing the Young Christian.

In regard to the statement that I 'did positively assert that there was no probability that the Young Christian would be issued'—I have no recollection of it. The true state of the case at that time was, that though I had for some weeks before become more interested in the project, by the indication of its want, manifested in the unexpectedly large subscriptions from particular parishes,—and was resolved to do all my limited means would permit, to forward it; yet I at times felt despondent as to its success, and may perhaps in some instance while there, have expressed that feeling strongly,—disappointed as I was in my expected resources there, and thus cramped in my means for carrying on the Register from week to week, and for publishing a specimen number of the proposed paper, as I then wished and felt it important to do. But, however I may have expressed my feelings, I am sure that the words 'did positively assert' are a very exaggerated form of stating it.

'I wrote him a long letter' &c. 'requesting him to publish or return it. This letter he has not noticed or returned.'

This is the communication referred to in the recent notice of the editor of the Register, as received during my absence. That notice shows that I am innocent of blame here, since the letter to Mr Jones which contains this complaint, was published and extensively circulated long before I knew of the existence of his communication, having obtained my first knowledge of it by reading his complaint. And here let it be inquired, what was the necessity of such extreme haste in publishing this complaint, and thus publicly censuring me before he knew or had the means of knowing whether I was in fault?

It may be proper to remark that I consider the insertion here of his published letter of explanation, as equivalent, so far as justice to him is concerned, to the insertion of his communication first addressed to me.

'As I said at first, I regret extremely that Mr Reed has pursued the course he has, that after having made the best arrangement which he thought he could make, he should be unwilling that any other arrangement, bidding more fair to succeed, should be made with another person.'

Is it true then, that I stand before the community as one, who, having attempted to effect a certain good for the public, and failed, am still fighting against the accomplishment of that good by any other? Is it true that the Young Christian has failed, as he assumes, and without which his argument is nothing? Is it true that I have declined any measures for its advancement which the Committee have asked me to take? Have I not gone beyond this? Is not the Young Christian still in progress, and my agreement with the Committee still binding, and regarded so by the other members of the Committee?

I appeal to the candid, in view of all the facts to say, if this representation of the case is not unjust to me, and to Mr Whitman himself I appeal to decide, upon a review of it, if it is not unjust, and if the odious light in which he has placed me, does not result from his persevering in and attempting to justify his own wrong to me. I am quite willing to leave judgment upon it with those who may have patience to acquaint themselves with all the facts.

'If we are to have two papers—they had better come from two different sources.'

This was said probably, partly on the ground that the Young Christian was to be made up as suggested at one time, principally from articles first published in the Register. But this is not to be the case. Articles will be taken from the Register, as other papers might take them—only when they are deemed the best to be obtained. A large number of writers are pledged for it, and there is no reason to suppose it will not present as much interest from variety as if issued from a separate office. But the reason Mr W. once gave for its connection with the Register, arising from the support and aid it may give it, is as binding as ever. But setting all these reasons aside, is expediency an apology for forcibly taking the business from my hands in utter disregard of the engagement of the Committee to me?

'As an individual I felt that I had a right to do what might be in my power to procure a cheap religious paper. I did advise and encourage your going on.'

He would undoubtedly have had this right, had he resigned his situation as a member of the Committee. He stood before the public as chairman of a Committee of the Conference of Ministers, for a particular purpose; and whilst a member of that Committee it was out of his power to act, publicly at least, as an individual, or privately even, if he acted in opposition to the doings of the Committee, without either deserting his duty to the Committee or improperly assuming its power. The Committee was commissioned 'to take such immediate measures as they might deem proper, to advance the suggestions of the meeting respecting the publication of a cheap religious paper.' They began their duties under this commission, by the agreement with me. Not a word passed between us limiting the time of the agreement. It was expected, on my part, to continue till a fair opportunity had been given of testing the practicability of the object. The experiment is still in progress, the agreement is still pending, and the Commitee are still in power. What view then is to be taken of the proceeding of Mr Whitman, in advising and encouraging Mr Jones to attempt the publication of a small paper in anticipation of the Young Christian, whilst the efforts for that are still in progress, and the agreement uncancelled? The public must form an opinion according to their views of the fact. For myself I cannot but regard it as an assumption of the power of the Committee, as in Mr Jones' announcement that he proceeds by Mr W's advice, he mentions him as chairman of the Committee. But this is not material. His simple name used in such a connection amounts to the same; for he is known as that chairman, and however he may claim to act as an individual merely, he cannot possibly avoid in this case, virtually acting on the public mind in his capacity as member and chairman of that Committee. And he has in reality so acted, and for the time being, whilst it was supposed that the agreement with me was closed, and that I had abandoned the Young Christian, he has carried to the aid of Mr Jones' project not merely the influence of his own private name which would have been comparatively nothing, as would any name, but of the whole Committee, and not merely of the Committee, but the combined influence of the whole ministerial Conference; and through this circumstance alone, beyond all question, has brought in a large proportion of the names received for the Christian Monitor; names which under right impressions of the facts in the case, would have been reserved for the Young Christian. By *whom* and *when* will the injury and injustice done me by this proceeding be repaired?

I ask permission here to bespeak for the Young Christian, the good will and efforts for its circulation, of those who feel interested in its purpose. The specimen number will probably be issued in the ensuing week.

DAVID REED.

*** We regret to state, that on putting the first side of our paper to press this week it was discovered that the paper, prepared for the impression, was too small for the form. This delay kept the inside form from press till Saturday, and rendered it impossible to forward the papers to subscribers out of the city by the usual mails.

*** The Rev. Mr Clarke of Kentucky, will deliver his concluding lecture on *Unitarian Missions in the West*, tomorrow evening, in the Rev. Mr Motte's Church, commencing at half past 7 o'clock. A collection will be taken up, and friends of Liberal Christianity are particularly invited to be present.

NOTICE

The Quarterly meeting of the Sunday School Society will be held in Tremont Hall, Philips Place, on Sunday Evening Oct. 16th at 7 o'clock.

F. H. GRAY, *Cor. Sec.*

MARRIAGES.

In this city at Kings's Chapel, by Rev. Mr Greenwood, Mr Richard Warren, of New York, to Miss Angelina, 3d daughter of W. P. Greenwood Esq.

By Rev. Mr Barrett, Isaac C. Brown Esq. of Belfast, Me. to Miss Sabria Oliver, of this city.

By Rev. Mr Motte, Tittus Welles, Esq. to Miss Ellen Brown.

In Chalestown by Rev. Mr Walker, Mr Holmes Willard, of Petersham, Mass. to Miss Mary Ann Tufts, of C.

In Cambridge, on Friday morning the 7th inst. by Rev. Mr Winslow, Rev. Dr Lyman Beecher of Cincinnati, Ohio, to Mrs Lydia Jackson, of this city.

In West Bridgewater, on the 15th ult. by Rev. Mr Stone Mr Moses Poland to Miss Huldah Delano.

In West Bridgewater, on the 6th inst. by Rev. Mr Stone Mr Otis Drury of Boston to Miss Julia Ann Alger of W. Bridgewater.

DEATHS.

In this city, on Wednesday morning 5th inst. Frederick P. Leverett, Esq. formerly Principal of the Public Latin School in this city, and but recently re-appointed to that office.

John Hubbard, Esq. an old, respectable and wealthy citizen.

At Schauffhausen, Scotland, on the 25th of August, William S. Appleton, son of William Appleton Esq. of this city, in the twenty first year of his age. The funeral solemnities were done by the Rev. Dr Wainwright, who was accidentally present when this event occurred.

In Cambridge, on Sunday evening, Mr Joseph Stacey Read, Æ 2. Mr Read not only lived long, but lived worthily. He was industrious in his business a respectable citizen, a kind and obliging neighbor, a faithful and affectionate husband and father. Though he was called to suffer some afflictions and bereavements, he lived to see his children grow up virtuous and prosperous, and to receive back from them in ample measure the reward of a parents toils and cares, in their filial affection and kindness—the highest reward that it can be paid back to the aged.

Of Cape Good Hope July 6th, Charles Stearns Jr. son of Mr Charles Stearns of this city, aged 21.

THE SOUTHERN ROSE, Edited by Mrs C. Gilman, Author of 'Recollections of a House-Keeper,' &c. &c.

The fifth volume of this interesting periodical having just commenced, a good opportunity is offered for subscribing.

'The Rose' contains a variety of departments in miscellaneous literature, viz.—Original Tales, and Sketches of Life, Scenery and Character.—The Exotic, or Translations of Valuable Compositions from Foreign Languages.—The Pruning Knife, or regular criticism of Foster's Republication of the Foreign Reviews.—Moral and Religious, principally original.—The Turf Seat Shade or notices of Books.—The Flower Vase, or choice paragraphs of miscellaneous literature.—The Leaf and Stem Basket, or Items conveying the most interesting intelligence of the day;—and lastly,—Original Poetry.

The success, which the Rose has met with, and the known literary merit of its editress, are sufficient proofs of its worth.

Terms.—The Rose is published every fortnight in a quarto form, on fine paper at the low price of two dollars per annum.

Subscriptions received by the Agent at Messrs OTIS, BROADERS & CO. 147 Washington st. o 15

THE PATH OF PEACE BY ABBOTT.

THE Path of Peace, or a Practical Guide to Duty and Happiness: by Rev. John S. C. Abbott, author of 'Mother at Home,' and 'Child at Home.' Embellished with a Frontispiece.

Contents.—Chap. 1. Merriment is not Happiness. Chap. 2. Moral Culture—Chap. 3. The Family—Chap. 4. The Church—Chap. 5. Your Neighbor.

Just Published by CROCKER & BREWSTER, 47 Washington St. o 15

* Mr Jones' proposition, as I understood Mr W's letter and as was afterward stated to me by Mr W, and confirmed with slight variation by Mr Jones himself, was in reference to his full sized paper, to be published at a dollar a year—considerably less than cost.

POETRY.

CHARITY.

From the conclusion of 'Zinzendorff,' in the collection of Mrs. Sigourney's Poems, lately published.

Teach us your self-denial,—we who strive
To pluck the mote out of our brother's creed
Till Charity's forgotten plant doth ask
The water-drop, and die. With zeal we watch
And weigh the *doctrine* while the *spirit* 'scapes;
And in the craving of our cummin-seeds,
Our metaphysical hair-splittings, fail
To note the orbit of that star of love
Which never sets.

Yea, even the heathen tribes,
Who from our lips, amid their chaos dark,
First heard the 'fiat lux,'—and joyous came
Like Lazarus from his tomb, do wilder'd ask
What guide to follow; for they see the men
They took for angels, warring in their paths
For Paul, and for Apollos, till they lose
The certainty that they are one in Christ,—
That simple clue, which thro' life's labyrinth
Leads to heaven's gate.

Each differing sect, whose base,
Is on the same pure Word, doth strictly scan
Its neighbor's superstructure—point and arch,—
Buttress and turret,—till the hymn of praise,
That from each temple should go up to God,
Sinks in the critic's tone. All Christendom
Is one eternal burnishing of shields,
And girding on of armor. So the heat
Of border warfare checks Salvation's way,
The free complexion of another's thought
Doth militate against him, and those shades
Of varying opinion and belief,
Which sweetly blended with the skill of love
Would make the picture beautiful, are blam'd
As features of deformity.

We toil
To controvert—to argue—to defend,
Camping against imaginary foes,
And vision'd heresies. Even brethren deem
A name of doctrine, or a form of words
A dense partition-wall—tho' Christ hath said
'See that ye love each other.'

So, come forth,
Ye who have safest kept that Savior's law
Green as a living germ within your souls;
Followers of Zinzendorff, stand meekly forth,
And with the gentle panoply of love,
Persuade the sister churches to recall
Their wasted energies, and concentrate
In one bright focal point their quenchless zeal,
Till from each region of the darkened globe,
The everlasting Gospel's glorious wing
Shall wake the nations to Jehovah's praise.

BIOGRAPHICAL.

ROBERT RALSTON.

Extracts from the Rev. Dr Green's Address at the interment of the late Robert Ralston, Esq.

His liberality and kindness to the poor and afflicted, was a prominent trait in his character. In addition to what he bestowed in strict accordance with our Lord's injunction on the subject of alms giving, 'not to let the left hand know what the right doeth,' there was not a charity in this city (justly noted for its charitable institutions) to which he was not a known and decided friend. Of some he had been the projector and founder, and to many he was a liberal and cheerful contributor. Those ornaments and blessings of our city, the Widows' and Orphans' Asylums, of which his excellent lady was the contriver, originator, and patroness, not only received his cordial and joyful concurrence, but without his co-operating aid and influence could never have come into existence. Of the Mariners' Church he was one of the earliest, most active, and most munificent friends; and here, as in other institutions, the chief burden of care and labor in sustaining the establishment, by managing and economizing its funds, and extricating it from the embarrassment of debt, rested on him till the time of his death.

But his benevolent feelings were not confined to Philadelphia. Did a calamity fall so heavily on any city or town in the United States, as to call for general sympathy and relief—nay, did famine or pestilence smite a distant island or region, so that an appeal was made to the general compassion of mankind! he was either the first, or a co-operator with the first, to call on our citizens for their interposition, to mitigate the misery of the afflicted: and, not unfrequently, as treasurer of the public contributions, he cheerfully incurred the trouble of superintending their transmission and their proper application.

On the whole, when it is considered that he has been a liberal pecuniary donor to all objects of Christian benevolence for 50 years in succession, although his largesses, in particular instances, may have been exceeded by those of others, yet, taking the whole of his life into view, it is probable that no individual in this city has given more money than he—perhaps not so much—to objects of piety and humanity. But in addition to this, his active, incessant and unwearied personal exertions in promoting and carrying into effect all charitable, pious and humane undertakings and enterprises, have probably been of more value than all his pecuniary contributions. Often have they been such as money could not have purchased.

Never was there a man less given to display, or less a seeker of applause, or commendation, or even of credit, for the numerous charitable acts he performed, the services he rendered, and the exertions he made. On the contrary, he seemed to be best pleased, if he could hide himself from personal observation. If the good he had in view was achieved, he manifested no concern that the achievement should be accredited to himself. If it went to another, as it sometimes did, that other might take it, and take the whole, without any opposing claim on his part. In a word, a retiring modesty and unaffected diffidence formed a marked feature of his whole character. Yet when called by duty to take the lead at public meetings, or to preside in a public body—as for a time he did in one of the Councils of our city, and to the time of his death, in some smaller corporations—he discharged the duties of the chair with full intelligence, dignity, and propriety.

He was one of the small circle of pious and public spirited individuals in this city, who projected and instituted in the year 1809, the first Bible Society in the United States, and from which all the rest have germinated. Of this Philadelphia Bible Society he was chosen the Treasurer, and he held the office, without other remuneration than the gratification of his own pious feelings, during the remainder of his life. It was, at all times, an office, which, in the exact and regular manner in which he discharged its duties, was productive of considerable labor. But it was in a high degree onerous, and required a large portion of time and vigilant attention during the whole period in which the enterprise of putting a Bible into every family in this large State, was in the process of its execution.

The general Society appointed a special committee of its members, to superintend and direct this noble undertaking. The committee met weekly, to devise and determine on the proper measures, and to urge them forward by their personal influence and exertions, and by all the means which they could properly command. Nor was any member backward or inactive; but still, the laboring oar was more efficiently applied by the hands of the Treasrurer, than by those of any other member—probably more than by all the others collectively taken. To him it fell to import Bibles from abroad, and to employ printers at home, and to superintend their operations; to take care, and see that there was a provision of the necessary funds; to state and settle all accounts; to provide Bible depositories; to inquire after, and correspond with influential men, friendly to the enterprise, in every part of the State; to forward the numerous copies of the sacred volume to the places of their destination; and to report to the committee at every meeting. All this he undertook and performed, with a laboriousness, exactness, and untiring perseverance, that was equally surprising and gratifying to all his coadjutors. He was also, one of the largest pecuniary contributors to the funds, which were indispensable in carrying into effect this extensive, but incalculably beneficial work.

MISCELLANEOUS.

[From the Daily Advertiser.]

RETURN OF AN OLD MAN TO HIS NATIVE PLACE.

NO. III.

In the afternoon, the kind and respected collector of the port, tendered us his boat for the purpose of making one of those delightful excursions so frequent on our lovely river, that to every native of Newbury they seem to be an essential portion of existence. The highest additional interest is conferred on this perfect barge, from her oars being the same with which seven the most distinguished ship masters of Newburyport, in 1789 rowed the Savior of his country Washington in safety over the Merrimac; for no bridge had yet spanned her untamed waters. And, by a most gratifying and remarkable coincidence, the solitary survivor of that valued party Capt. Merry, who manned the bower oar on that occasion, returned after an absence of 40 years to his native place and its delightful reminiscences at the same time with ourselves. The excellence of the boat, skill and urbanity of her officers, a balmy sky and favoring zephyrs, the enchanting landscapes between Deer Island and the bar, the prescriptive limits of these voyages, rendered the excursion worthy of being celebrated in strains as immortal as the waterpiece. But if the simple enjoyment of being thus delightfully wafted among these beauties and wonders of nature and art is beyond our power to describe, how shall we attempt to convey the slightest conception of the happiness of a numerous assemblage, on such an occasion, of earliest friends, and friends through life; many of us devout pilgrims, assembled as it were by concert, at the shrine of our holy land, and united again with those who had never forsaken her shores. It seemed to work a miracle more remarkable than the arresting of the sun and moon; the world, life, time itself appeared to have receded for half a century. By a singular coincidence, many of those present had been assembled on a similar excursion forty years before, and that the most delightful we had ever assisted at. Who can wonder then that our imaginations leaped at once over the intervening period of life, that we were joyous children again. There was P. who was addressed as the tiny drummer of our liliputian Artillery company, and the writer, as a subaltern in the corps, dressed in scarlet coatee, in which unchanged costume he enacted equally, at C's school exhibition, Sempronius' speech, or Catos' soliloquy. Four of our fair cousins held their ears again, at the recollected, as they had formerly at the real mimic thunder of our pistol barrel cannon, when we were hospitably entertained by our Capt. Tracy, as thousands before had been by his father, that accomplished gentleman, magnificent and profusely hospitable merchant. Besides his town house, as great a wonder then, as now our State house, he had at the same time, his splendid country seat at Newbury where he could breakfast, the ten hill farm at Charlestown where he could dine, and the Vassal place in Cambridge, at which to pass the night. H. G. of the party, cried again at the infliction of the Presbyterian deacon, Master L's ferule, who would have thought it heresy to abandon this good old puritanic rite, and spare the rod. Though the rising generation will hardly thank us for suggesting, that her genius which now fills the world may have been stirred up into its brilliant flame, by this very ferule of his. One of our female pilgrims, M., had by some unaccountable process, preserved perfectly her lovely dimples, radiant complexion, and pearly teeth. These had been embalmed by more than Egyptian skill, and it required no effort of imagination to consider her as ever remaining young. We are too enthusiastic an admirer of female charms to suffer her to enjoy a monopoly, or patent right to her cosmetics; we shall hint to our fair friends what they really are, infinite good humor, christian equanimity, a pure and spotless soul. We declared to her how happy we were to dance soldiers joy with her at Renard's, and began to imagine ourself a young galant. But M.'s sister O. begged us to reserve our flattery for M.'s grand-daughter, who was nearly old enough to be our partner, if with our gouty feet we imagined we could dance our la voltas again, on light fantastic toe. O. seemed to inherit a metaphysic speculative curiosity after abstract truth, and would have dived into a well after it were it really hidden there as Greek philosophers pretended. This passion for holding the mirror up to nature has made her a distinguished amateur painter, and her taste and skill, which have transferred to the canvass many of the beautiful scenes on our river, put to shame our celebrated artists, who have unaccountably neglected these for any others in the world. Her philosophic spirit however marred all our plots to believe ourselves young. With her, our tiny drummer was no other than the grave and reverend D. D. and almost a Bishop in the churches; who now sounded only the solemn ecclesiastic drum, to prepare us for our last account. Myself she declared an old Mortality of revolutionary heroes, and heaped on us various other titles. H. G. she would have it was the sweet poetess of the Merrimac, where those melodious notes of her'a were first sounded which have echoed since throughout the literary world; and her personal and poetic charms have been gratefully sung in the distinguished literary productions of Europe. To have rendered the joy of our party complete, many most dear and valued absentees of the old party should have been here. B. the Euphosyne, the Coryphœa of the sport and frolic of our former party, was detained in the capital. X. was too remarkable for her personal charms, and interesting character to be absent without our observation and regret. Even in our juvenile parties she seemed the being of another land, some beautiful dignified and courtly princess; and her large mild eyes beaming intelligence, Homer would have delighted to immortalize. Tho' of shrinking feminine delicacy, her unaffected, unqualified ingenuousness we must characterize as manly, and she possessed all the highest excellencies of the human heart, under a slight reserve, which partially concealed them. Her whole worth was unknown even to ourselves, tho' happily intimate, till we saw it manifested in the sick chamber of a mutual friend. 'Yet when misfortune wrings the brow,' A ministering Angel thou.' But alas there were other absentees from a more melancholy cause, the places which then knew them shall know them no more. Death had forborne our numbers but exacted dire compensation in the distinguished character of those he had seized.

Young Hodge was of the number whose early compositions would have honored our highest classics.—But the world has not produced a greater man than the late Chief Justice Parsons, who was of the party, which he made for us. And the human form divine was never created more perfect than in the late lamented M. F, who was with us. We need not describe these characters which are historical, but it is a grateful task for a near observer to record their worth.

Of the law the Chief Justice was a miracle, it seemed to be the element in which he was born, in which he disported himself, his luxury and amusement. All black letter law was familiar in his mouth as household words. In his profession he stood alone unrivalled and unapproached. We should say he was entirely at home in it were he not equally so in every thing he undertook. Politics he seemed ready to relinquish generally to inferior minds, but in the formation of the State, and adoption of the U. S. Constitutions, and other important exigences, he showed himself true to all the duties of a patriot, and interfered with a weight of talents and character dominant and overpowering.—He was not more remarkable in professional life than in his social intercourse, where every one was enlightened, astonished and delighted by his intelligence, genius and eloquence. At the festive board his racy anecdote, wit and sportive humor would forever keep the table in a roar. And however singular it may seem, he would often condescend to be the favorite playmate of puny children. Henry the great on the floor with his children was not more remarkable, than the Chief Justice partaking of our juvenile amusements. Our highest satisfaction however arose from his philosophical apparatus and experiments.

We approach our next subject with apprehension.—We know the ground is holy, but one of our greatest men and greatest geniuses has trodden the path before us; we have in his youthful verse a description of M. F.

'The partial God, presiding at her birth,
Gave —— beauty and yet gave her worth,
Kind nature formed of purest white her skin,
An emblem of her innocence within;
And called on cheerful health her aid to lend,
The rosy colors in her face to blend.
While Venus added, to complete the fair,
The eyes blue languish and the golden hair.
Hers are the lasting beauties of the heart,
The charms which virtue only can impart,
The generous purpose and the soul sincere,
Meek sorrow's sigh and gentle pity's tear.'

But the poet, the painter and the sculptor would fail to do her justice. The artist would have found in her all those perfections of his Goddess, which he sought among the several beauties of Greece. Her amiable and hallowed spirit was worthy of the form it animated. 'Her soul kept the promise we had from her face.' In perfect contrast with the celebrated beauty of antiquity on the Cydnus, she sat in our barge as it were a guardian Angel, to watch over our safety. The sole Goddess of the splendid ball room and magnificent saloon fulfilled in after life the promise of her youth, and if possible shone with a holier, milder, more exemplary splendor as a wife and mother. But alas that every thing so precious should be fragile too. Parsons, the sun which ruled the day, excited our gratitude and admiration, and melancholy was the gloom when he set in his glory. But M—F——was that lesser light, the admired loved and adored of all beholders. With delight we saw her wax to her full orbed glory, and with terror, wane to destruction. But the God of the universe has proclaimed, there shall be a sun and moon in the firmament. In the place of our departed sun another has arisen worthy to revolve even in the sublime orbit of Parsons. His name would be superfluous. And we have lived long enough to behold the appearance of another M—— F——in E. M. With intense delight we all witnessed the rising of this new found star, a silver thread of effulgence, saw the bright crescent fill its horns with full orbed splendor; and, alas how soon, with agony beheld it fade away and vanish forever.—There is a miraculous sameness between E. M. and M. F. in the social circle and crowded hall, the diviner relations of domestic life, the perfection of their personal charms, and alas too, in their premature melancholy fate. Long will our halls be hung with black, but as if this melancholy and oppressive loss were not enough for an age to mourn, another bright constellation which shone by her side has vanished along with her, like a lost Pleiad, from the sphere. When we recollect the beautiful, elegant and graceful Mrs. L., her affectionate, untiring devotion to all her domestic duties, her courtly dignity and urbanity in our social circles, and in the highest station in our city, we exclaim in despair, 'we ne'er shall look upon her like again.' From these three splendid lights however we have lost, we have bright emanations remaining in their descendants, who will we hope hereafter shine again in their places. SENEX.

* The writer embraces the opportunity afforded by the publication of his pieces in the Register to make a few additions and corrections to Nos. 3 and 4.

[From the National Intelligencer.]

FRAUDS ON THE INDIANS.

Not long ago a citizen of Alabama, while on a visit to this city, gave a very distressing account of some of the frauds practised by wicked white men to obtain the Indian reservations. Some were frightened from their lands, and, fearing to return, would sell for a trifle. False accounts were raised against others, who, to avoid the jail, would convey their lands for nothing. Others would be made drunk, and, whilst in that condition, be induced to convey valuable tracts for a rifle, or some other article of no greater value, &c. &c.

The following extract of a letter from a friend now in Mississippi is a further illustration of the distress to which these wretched people are reduced by this wicked and abominable system of frauds:

A Chocktaw Indian by the name of Red Pepper, who had a reservation, went to the house of Grant Lincecum, a white man, who had been living among the Indians for many years, and told me the story, and told him that the white man had cheated him out of his home—the home of his father and his father's father. That in consequence, he was miserable; that his heart was sick, and he intended to die. He requested Lincecum to attend to his affairs when he should be no more—to pay his debts, &c: and for that purpose gave him authority over his effects. He then took leave of him, returned home and shot himself.'

'Another, in the Augusta District, had a reservation of land—it was an old homestead. He had been repeatedly applied to by white men, but would not sell. His claim, by some oversight, was not marked on the maps of the Land Office, or if marked, had been erased. This home was entered by a speculator. A short while back the man who entered it went to the place, and told the Indian the land was entered and he must leave it. After the man had retired, the Indian called his wife, and told her of another instance of the white man's oppression. He told her he was too old to hunt for support—too old to go west; that they had better die. It was agreed to. He arranged his wife and three children in a row, and called his brother-in-law, (a white man) and told him of his designs, and wished him to witness their execution, and to tell afterwards what he had witnessed, and the causes that led to it. He then with a tomahawk spit the heads successively of his wife and children and stabbed himself. These are facts.'

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock. It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so feelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers." '—*Christian Examiner for Sept.*

Published and for sale by James Munroe & Co 134 Washington street—opposite School st.

FARR'S FAMILY PRAYERS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Published and for sale by JAMES MUNROE & CO.

'The "Forms of Morning and Evening Prayer," are among the best that have come under our notice, at once calm and fervent, scriptural and rational; for which reason we doubt not that they will find general favor among those, who are accustomed to avail themselves of such helps to private or domestic devotion. The volume is very neatly printed and done up, and contains prayers for every day in a fortnight, and eight morning and evening prayers for any day in the week and a great variety of occasional prayers for families, and for individuals.—*Christian Examiner for Sept.* Boston Bookstore 184 Washington street. s 17

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery,	Dr Warren.
Chemistry,	Dr Webster.
Materia Medica,	Dr Bigelow.
Midwifery and Medical Jurisprudence,	Dr Channing.
Principles of Surgery and Clinical Surgery,	Dr Hayward.
Theory and Practice of Physic,	Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

PATH OF PEACE. Just received by JAMES MUNROE & CO., the Path of Peace, or a practical guide to duty and happiness, by John S. C. Abbott, author of Mother at Home, and Child at Home. Boston Bookstore, 134 Washington st. o 8

HOME—by Miss Stickney. Just received by JAMES MUNROE & CO. Home or the iron rule, a domestic story by Sarah Stickney, author of the Poetry of Life, &c. two vols in one. Boston Bookstore, 134 Washington st. o 8

THEORY OF ANOTHER LIFE. New edition of the Physical Theory of Another Life. Just received by JAMES MUNROE & CO. 134 Washington st. o 8

THE FOUR GOSPELS, WITH NOTES—Or the Books of the New Testament, with a general introduction, a preface to each Book, and Notes explanatory and critical, in two volumes, by Dr Alden Bradford. The first volume, containing the Gospels, just received by JAMES MUNROE & CO., 134 Washington street. s 10

TYNDALE'S VERSION OF THE NEW TESTAMENT. The New Testament published in 1526, being the first translation from the Greek into English, by William Tyndale, reprinted verbatim, with a memoir of his life and writings, by George Offer, London Edition. A fresh supply, just received by JAMES MUNROE & CO. 134 Washington st. s1

ENGLISH BOOKS.

THE Prose Works of Sir Walter Scott
Views in the Tyrol, No. 10
Wanderings through Wales, part 11
Heath's Gallery of British Engravings, part 30
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NEW BOOKS.

JUST received by JAMES MUNROE & CO.,
Ratlin the Reefer, by Marryatt
Skimmings by Capt. Hall
Maria Monk Exposed with an account of her life
The Token and Atlantic Souvenir for 1837
Boston Bookstore 134 Washington st. s 17

NEW EDITION

OF Ware's Life of the Savior, being vol. 1st of Sunday Library. This day published by JAMES MUNROE & CO. Boston Bookstore 134 Washington street. a 30

PIERCE'S COURSE OF INSTRUCTION IN PURE MATHEMATICS

1. Elements of plain and solid Geometry.
2. Algebra.
3. Plane Trigonometry, 12mo.
4. Spherical Do 12mo.
5. Spherical Astronomy
6. Analytic Geometry
7. Differential and Integral Calculus
8. Mathematical Theory of Mechanics and Astronomy.

PIERCE'S COURSE OF NATURAL PHILOSOPHY.—IN PRESS.

1. Mechanics
2. Acoustics and Optics
3. Electricity, Magnetism, Electro-Magnetism, and Galvanism
4. Astronomy.

JAMES MUNROE & CO. Boston Bookstore, 134 Washington St. a 20

PLUTARCH'S LIVES, new edition. Translated out of the original Greek, with notes, critical and historical, and a Life of Plutarch, by John and Wm. Langhorn, new edition, corrected and revised; just received by JAMES MUNROE & CO. 134 Washington st. s 24

GRENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship,'* by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

FAIR MOUNT SEMINARY. The Autumn term will commence on Monday, 12th instant. The Teacher has now made arrangements to accommodate a few Young Ladies with board. Application may be made to Rev. Mr Erancis, or, to O. H. Wellington, Principal.
Watertown, Sept. 1st.

PRIZE ESSAY. Mammon or Covetousness, the Sin of the Christian Church, by Rev. John Harris, author of Great Teacher, for sale by JAMES MUNROE & CO. 134 Washington st. s 24

MERCHANT'S CLERK. Just received by JAMES MUNROE & CO., Merchant's Clerk and other Tales, by Samuel Warren, L.L. D. author of Diary of a Physician. 134 Washington st. s 24

RELIGION and the Church, by Charles Follen. This day published by JAMES MUNROE & Co. Religion and the Church, by Charles Follen. No. 1. Boston Bookstore 134 Washington st. s 17

NEW ANNUALS FOR 1837.

THE Violet or Juvenile Souvenir, edited by Miss Leslie, with six engravings on steel
The Gift, edited by Miss Leslie, 10 splendid engravings on steel
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